

THE
COMMUNION
BOOKE CATECHISME
EXPOUNDED,

According to Gods holy Word, and the established
Doctrin of the Church.

*Written for the furtherance of youth and ignorant persons, in the
understanding of the grounds and principles of the true Chri-
stian Religion, set forth by publique authority.*

Wherein also are explained sundry of the highest points in
Divinity, and matters greatly considerable in
these present times.

In speciall there is demonstrated, that His most excellent Majesties
Declaration to his Subjects, concerning lawfull sports to be used,
doth tend unto a very great increase of true godlinesse
throughout the whole Kingdome.

*Iesus Christ said: Simon Peter, feed my Lambs, Joh. 21. 15.
If any neglect to heare the Church, let him be unto thee, as an
heathen, Math. 18. 17.*

*Non perisnet ad Christi premia, qui relinquit Ecclesiam Christi. Alienus
est, hostis est. Habere jam non potest Deum patrem, qui Ecclesiam non
habet matrem. Cyprianus et Augustinus.*

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T O
**THE RIGHT RE-
VEREND FATHER**
in God, **ROBERT Lord**
Bishop of Lichfield and
Coventrie.

H Oly Father in God, Even as
the Shepherds of Israel (ac-
cording to Gods comman-
dement) humbled them-
selves under the High Priest-
hood, and afterward the El-
ders or Priests of the inferiour order did un-
to the Apostleship; So is it the duty of Pa-
stours unto the Bishoprick the succession of the
Apostleship. Which highest order in the Chri-

The Epistle Dedicatorie.

stian Clergie, though in these latter dayes some have endeavoured to have abolished; yet Christ (who is true in all his promises) having said, That the gates of hell shall not prevaile against his Church, hath moved the hearts of Kings to bee nursing Fathers thereof, and Queenes to be nursing Mothers. So that by the providence of Almighty God, and the true godly zeale of our most gracious Sovereigne Lord King CHARLES, the said sacred fundamentall order in the holy Ministerie, flourisheth in the Apostolicall Church of *England*. I (though the most unworthy among the labourers in the Lords Harvett) did upon your Fatherhoods encouragement, compose a certaine body of Divinity out of the bookes of the established Liturgie: and (thanks be to God) sundry of the elder and more understanding sort of people have made good use of the same: but experience hath taught, that the youth and the ignorant persons have need to have matters more plainely divided unto them, so as they may be able to receive the same. Now some will object against me and say, Whence have you such an ability? It is there-

there-

The Epistle Dedicatorie.

therefore my duty for to acknowledge in all humility by whom I have profited. The first instrument which God used for to instruct me in the * Catholicke faith, was that most greatly learned Divine Master Doctor *Overall*, the late Lord Bishop of *Norwich*. Afterward I received further light in the great Myserie of godlinesse, from that renowned and profoundly understanding Prelate in the Church, Master Doctor *Buckeridge*, the late Lord Bishop of *Elie*. And last of all, by the ghosly instructions received from your holy Fatherhood, I have not beene a little benefitted. Whereas for the use of the whole Parish of *Hayes* (whereof you were sometimes the worthy Rectour) this worke (how meane soever) is made, it hath seemed good to dedicate it unto your Lordship, who are an unfeined zealous honourer of the Divine Service-doctrine of the Church; humbly craving protection for it under the reverend wings of your judgement; which vouchsafed,

* The Athanasian Creed in the Divine Service, saith; who soever will be saved, before all things it is necessary that he hold the Catholique faith which saith, except we receive one doe keepe whole and undivided, without doubt he shall perishe everlastingly. And the Catholique faith is, &c. In such manner also speaketh the Church in her sacred Homilies. In the Articles to be enquired of, within the Arch-deaconry of Middlesex, given Anno Domini 1632. and the 32. concerning the Parishoners it is expressly prescribed, That no-

thing must be tending to Poperie, Puritanisme, or any other Sect, error, or heresie, againe true Religion, and Catholique doctrine, now publickly professed in this Church, or the government or Discipline of the Church of England, now within the Realme received and established by common authority. But though it is thus plainly and Divinely signified, what every one should onely professe; yet many are taken with such lightnesse of minde, as that they rather affect vaine novelty, than the said eternall verity delivered in the fundamentall bookes of our Church.

The Epistle Dedicatorie.

I shall be the more obliged (as already greatly I am for all respect undeservedly granted) in my powers and prayers ever to acknowledge my selfe yours devoted. The Lord God Almighty, which was, and is, and is to come, infinite, and incomprehensible, universally prosper your good Fatherhood unto all fullnesse of yeeres and dayes.

*Your Lordships in all
reverence and observance,*

EDMYND REEVE.



VNTO ALL HIS
BELOVED PARISHIO-
NERS, AS WELL WHICH
pertaine unto the Chappell of *Norwood*, as unto
the Mother Church of *Hayes* in Middlesex,

EDMUND REEVE your loving Pastour
*wishest all growth in grace, and in the
knowledge and obedience of
our Lord and Saviour
Iesus Christ.*



Beloved, whereas the care of your^a soules
is committed unto me (how unwor-
thy soever,) it is my duty, so long as
I am^b over you in the Lord, to dee-
mine uttermost endeavour (according
as it is prescribed in the Divine Ser-
vice for the Ordering of Priests) *c* to
** bring you unto that agreement in faith,
and knowledge of God, and to that ripenesse and perfectnesse of age
in Christ, that there be no place left among you, either of error in
Religion, or for viciousnesse in life.* This is the^d marke, whereat
to ayme, and whereunto to approach neerer and neerer conti-
nually, and the which at length in Gods good time to hope for
to attaine in some measure in this present world, by the helpe
of the speciall grace of his holy Spirit, the Divine wisdom
of the Church propoundeth unto every one of us. Now that
in this holy^e race set before us, wee may not runne as uncer-
tainly.

^a Heb. 13. 17.
Ezech. 33. 7. 8.
9. 11. 12.

^b 1 Thes. 5. 12.

^c 1 Pet. 1. 12.
13. 15.

Col. 1. 15. 16.
27. 28. 29.

^e Every Pastour
and Curate
should have
this most di-
vine delivery
of the Church,
in perpetuall
remembrance.

^d Phil. 3. 13. 14.
^e Heb. 12. 1.

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f 1 Cor. 9. 26.

g Math. 7. 24.

h Psal. 11. 3.

i 1 Cor. 3. 9.

j Hof. 10. 12.

k In the prayer
for Christs

Church mili-
tant here on
earth.

l So is it in the
margin of

1 Pet. 2. 5.

m Eph. 2. 12.

n Verses 19.

20, 21. 22.

Chiefe

o Psal. 11. 3.

p See of Fox
clauantus pages
14. 15.

q Eph. 2. 20.

All peopl:
should through-
ly learne, what
are the founda-
tions of the vi-
sible Church or
congregation
of Iesus Christ.
r Ezra 6. 3.

s Pro. 1. 8.

** So in the
German transla-
tion. See there
in Pro. 6. 20.
See hereto the
Preface to the Reader,

and the advertisement set afore the Christian Divinity.

tainely; nor in the spirituall warfare fight, as those that ^tbeat
the ayre; nor in this building worke, as those which lay not
the due foundations; nor in this ^hhusbandry labour, as those
which expect no ⁱharvest in this present life; It is our parts
seriously to consider by what meanes wee may come unto the
afore-mentioned agreement in faith, and knowledge of God, and
unto that ripenesse and perfectnesse of age in Christ, wherein wee
may agree together in the truth of Gods holy word, and live in
unity and godly love; as holy Church hath in a certaine ^kprayer
prescribed unto us. Saint Peter saith: Yee as lively stones, be
yee built up a spirituall house, an holy Priesthood, to offer up
spirituall sacrifice, acceptable to God by Iesus Christ. Saint
Paul signifieth, that we should not be ^mwithout Christ, being
aliens from the Common-wealth of Israel, and strangers from
the covenants of Promise, having no hope, and without God
in the world; but that wee should be ⁿfellow-Citizens with
the Saints, and of the household of God, built upon the foun-
dation of the Apostles and Prophets, Iesus Christ himselve be-
ing the corner stone. In whom all the building fitly framed
together, groweth unto an holy temple in the Lord. In whom
wee also should be builded together for an habitation of God
through the Spirit. But (saith ^oDavid) if the foundations be
destroyed, what can the righteous doe? If of any house to be
built, one of the ^pmaine foundations may not be laid, when
will there be any firme setting up thereof? That the life of
Christianity, the practise of Christs Gospell in all conversation,
is so imperfect in some places, is there not some cause thereof?
Is there not some cause of every thing which commeth to passe
in this world? Christ and his word is the ^qchiefe corner stone
in the Christian house, the principall foundation of that spiri-
tuall building. But there are more ^rfoundations than one in a
house. Cyrus the King making a decree concerning the house
of God at Jerusalem, said: Let the foundations thereof bee
strongly laid, &c. Therefore David saith, *If the foundations be
destroyed, &c.* Wise Salomon therefore, or rather the infinitely
wise God by ^sSolomon saith: *My sonne heare the instruction of
thy Father, and forsake not the law of thy Mother, her ^tteaching,*

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her * instruction, as translations render. The * Geneva note upon the word *Mothers teaching*, is, *That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.* And so godly^u Antiquitie hath expounded the place. Solomon also afterward sheweth a reason, why wee should not forsake the law, doctrine, teaching or instruction of the Church, because it is a * *light unto us.* Hee saith, The Fathers commandement is a * *lampe unto us*, and the * *Mothers doctrine and discipline is a light unto us.* And therefore God saith unto us, *That wee should binde them continually upon our hearts, and tye them about our neckes: because when we goe, they will lead us; when wee sleepe, they will keepe us; and when wee awake, they will talke with us.* Are wee not then (good people) all bound in conscience for to learne, beleewe & obey, whatsoever is contained in the *Communion booke*^z, *Homilies Booke*, and *Constitutions or Canons booke*, * all which are appointed to be read unto every congregation of the Kingdome every yeere? Should wee not take notice of what the Church our Mother delivereth unto us out of the said fundamentall booke of hers? They are counted gracelesse children, which will not heare their naturall Mother speake, which will scorne or set light of their grave naturall mothers teaching and prescribing unto them: and may those people be justly reputed gracious Christians, which despise, or nothing, or very little regard the Divine Service doctrine of their Spirituall mother? Saint * *Peter* and Saint * *Jude* have fore-told, that in the last dayes there would be scoffers, walking after their owne ungodly lusts. When we therefore heare the proud * *Pharisees*,

England; and therefore it is a fundamentall worke of our Church, which all people are to hearken unto perpetually. * Though it be norrequired, that unto every congregation all the Homilies be read once a yeere, yet it is the will of the Church, that they should be for the most part as occasion requireth, read; and that all people should be acquainted with their doctrine. It is a shame even to mention in what contempt many have the Homilies, the most sacred Sermons of the Church. * 2 Pet. 3. 3. * Jude 18. * There are but in generall three kinds of people in Christendome, *true Christians*, *Pharises*, and *Libertines*. The *true Christian* hath a respect unto all Christs commandements. Psal. 119. 6. Math. 23. 20. Iob. 15. 14. The *Pharisee* hath not a respect unto the weightier matters of the law. Math. 23. 23. Luk. 11. 42. The *Libertine* mindeth no more of the commandements of God and of the Church, but which by the law of the Land he is constrained to consider, and often times he neglecteth them also.

† Namely on Pro. 1. 8. And yet monstrous is the neglect of very many toward the Church doctrine, who would seeme to have a zeale unto Religion.
u See Chap. 24. of the Christi. an Divinity.
w Pro. 6. 33.
x Compare ver. 20. with 23.

* Yet many are so wedded to their imagination, as that they will not heare any sentence thereof.
y Verses 21. 22.
z The booke of Homilies is the Theologie or Divinity, set forth by the supreme divine wisdom of the Apostolicall Church of

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and the licentious Libertines of these times, scoffe at sentences in the afore-mentioned fundamentall bookes of the Apostolicall Church of England, or at all the said bookes, or at any of them; and when wee heare the malignant Pharisees scoffe at the fundamentall most sacred Order in the Christian Clergie, let us not mervaile: for they dared to scoffe at Jesus Christ the eternall God, as Saint *Luke* recordeth. Let us nothing admire, though the said spirits of arrogancie and disobedience doe charge with error the Communion booke, Homilies booke, &c. and though they doe so unreverently speake of the Fathers, and other Ministers of the Church, as is not here meet to be mentioned; Saint *Luke* writeth, that the like spirits did accuse Saint *Paul* of walking in a way of^d heresie. Moreover, beloved Parishioners, as you are to suffer exhortation out of all the Church her bookes set forth by publike authority, and to become edified in faith and life by all the holy doctrine signified in them, and to account them a^{*} foundation whereon to be built up together, according whereunto your mindes and conversations are to be framed and conformed; so also are you to understand, that the living Ministerie is a foundation, whereon yee are so to ground your selves as Gods word hath signified. Saint *Paul* saith, The Church of the living God is the pillar and ground (or^e stay) of the trueth. *Ezra* (or *Esdra*) that great Priest of God, is said to be the foundation of the going up from Babylon unto Jerusalem, according to the good hand of his God upon him. For (saith the Scripture there) *Ezra* had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach in Israel, statutes and judgements. It is said in the Epistle unto the Hebrewes, That *Abraham* looked for a Citie which hath^b foundations, whose builder and maker is God. And saith Saint *John*, That the holy Citie new Jerusalem, which commethⁱ downe from God out of heaven, and is a tabernacle of God with men, in the wall thereof hath twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whether this holy Citie be not the beloved Citie spoken of in the Chapter next afore, where it is said, That Satan being loosed out of prison, would gather *Gog* and *Magog*^k against it, &c. Let those judge, whom
God

^c Luk. 16. 14.

^d Acts 28. 14.

^{*} For so *Solomon* in Pro. 1. 8. & 6. 20. 21. 22. 23. signifieth, as also Christ himselfe in Mat. 18. 17. &c. 1 Tim. 3. 15. *Ezra* 7. 9. in the margin.

^g Verse 10.

^h Heb. 11. 10.

ⁱ Rev. 3. 12. and 21. 23. 10. 14. See Isa. 33. 20. 21. 24. and 65. 18, &c.

^k Rev. 20. 9.

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God hath enabled and appointed to * determine on such sacred matters. But the said spirituall Citie of God, with description whereof the holy Apostle ended his writing, hath in the spirituall wall thereof twelve foundations, and in them the names of the twelve Apostles of the Lambe. Whereby we are given to understand, that the Apostolical order in the Christian Ministerie, is also a certaine foundation in divers respects, the which it concerneth you to know, and whereof to make use in the due^l obedience of the same. It is come to that passe among many, as to have no consideration at all on that most holy Order of the Clergie^m constituted by Jesus Christ: and hence it is that so much atheisme, heathenishnesse, and barbarousnesse is in some people. It is written in the book of Chronicles: *"Beleeve in the Lord your God, so shall yee be established; beleeve in his Prophets, so shall yee prosper."* And it is recorded concerning the people of Israel, *"That they beleeved in the Lord, and in his servantⁿ Moses."* For though the word *in* be not expressed in our English translation, yet it is in the Hebrew text, and so observed in some translations. So that from the said texts, and from what else is delivered in sundry places of this worke, it will appeare unto you, that yee are to have a beleeve in the chiefe * Ministers of the Church, whereof you professe your selves to be members, and unto such a faith yee are to traine up your children and your servants, if yee have a desire to be such Christians as you ought to be. And concerning everie Pastour and Curate it is to be knowne, that it is their parts and duties not onely to put people in remembrance, what are the expresse words of holy Scripture; but also to make known unto them more and more (as Solomon saith) the *Mothers doctrine and law*, the interpretations and applications of the sacred texts by the Church in her * fundamentall bookes, and all other her holy deliveries: and in no wise to expound any place of Scripture, so as it may make against the harmony of the Church doctrine, but according to the analogie or proportion of the same. And whereas there are that say of the Divine Service Divinity, that it is old doctrine delivered when the light of

shop of the Cretians, that an Elder or a Priest *must hold fast the saichfull word,* as hee hath been taught, Tit. 1.9. So 1. Tim. 1.13. and 2.2.

* See the last Page of *Vox Lamentis*.

1 Heb. 13. 17.
Rom. 13. 1.
m 1 Cor. 12. 28
Eph. 4. 11. 12.
n 1 Chr. 20. 20.
Isa. 7. 9.

o Exod. 14. 31.
p See *Buxtorfius*
Heb. Gram. lib. 2
cap. 11. and
pag. 452.
See of *Vox*
Lamentis p. 15.

* Thus *Amandus Polanus* hath even also taught, saying, in lib. 9. cap. 6. of his *Synagoga*: *Meton, micē obiectum fidei, quatenus illa est assensus, dicitur ministri vobis Dei, qui annunciant verbum fidei: ne, firmē credite prophetis eius.*
2 Chro. 20. 20.
Joh. 5. 46. Exo. 14. 31.

q See Chap. 24. and 33.

* It is to be remembered that Saint Paul signifieth unto *Titus* then Bi-

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the Gospel was not so great as now it is, and that in latter times by sundry zealous Ministers matters have been handled and expressed more finely (their meaning is, more truly:) know yee, good people, that if yee like the *Bereans* wil without * partiality search the universall Scriptures, and seriously examine whether doctrine agreeth with the Bibles teaching, the old doctrine delivered throughout the Divine Service bookes, or the new contrary doctrine which is to be seene in some late Ministers bookes, and withall look to the light set by God in your consciences, and in the conscience of universall mankind (for Christ hath charged, that wee all should take heed that that light which is in us, be not darkness: for if that be darkness, how great is the darknesse in our understandings?) Yee shal by Gods grace plainly see, that all new doctrine contrary to the old doctrine of the divine Service of the Church, is utter untruth, vanity, unprofitable, unwholsome, hurtful to minde and life; yea, & that which hath beene cause of a very great part of the lukewarmnesse in Religion, which is in some; and of the licentiousnesse of life, which is in many others. But this notwithstanding ones can comprehend, but those which seriously meditate upon finding out the causes of evil effects, to the intent for to hate all the causes of evil, as well as the effects and acts which are evil. Be it also knowne, that here is not condemned every writer, in whose workes are seene some doctrines contrary to the doctrine of the divine Service: for some which in the generall unfeinedly desired, that such a minde and such a life, as was in Christ Jesus, might have the preheminence in all mankind, departed this life afore they had thoroughly examined every point now controverted in the world. As for example, it was given unto the zealous, learned and godly Pastour, Master *Samuel Hieron*, for to see on his death-bed some mistakes in the course of his writings, which in his health he duly considered not. Wherefore, beloved in the Lord, if yee heare or read any thing contrary to that which yee have heard from some particular Ministers, or read in some particular bookes, yee shal doe well not rashly to condemne it; but your duty is to doe as God commandeth, namely, *To try all things, and to keepe that which is good.* Whatsoever doctrine tendeth

* The yalidome which is from above, is without partiality. James 3. 17. 7 Acts 17. 11. Ioh. 5. 39.

f Luk. 11. 35, 36. Math. 6. 23.

f Such account the calling on people to beleeve and live according to the Divine Service doctrine, for to be as it were attending unto another Religion, And they have new names for the Ministers which faithfully teach that orthodox Divinity.

u See the Relation of the Confession he made on his death-bed, set in the first tome of his workes afore the Alphabeticall table thereunto, Yet in some volumes it is left out.

w 1 Thes. 5. 21.

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to move us for to be ^a humble as little children, and like them to be without [†] maliciousnesse; but in understanding to be perfect, or of ripe age in Iesus Christ, it cannot be but that it is from the holy Spirit of Almighty God; for so the holy Ghost by Saint *Paul* hath ^a commanded us all to strive for to be. Yee are to remember continually what Saint *John* saith: ^a Beloved, beleeve not every spirit, but try the spirits whether they are of God: because many false Prophets are gone out into the world. Therefore the Lord saith by *Isaiah*, ^b *To the law, and to the testimony: if they speake not according to this word, it is because there is no light in them.* So likewise it may be with a safe conscience before God affirmed, if any one ^a speake not according to the Communion booke doctrine of the Church of England, but preach or teach contrary unto the same, it is because there is no ^c light of Gods holy spirit within him. And whereas so long as I am your watchman, it is my bounden duty to speake unto you Gods words, and the words of his holy Church, ^d whether yee will heare, or whether yee will forbear, as the Lord commanded his Minister *Ezekiel*, and to warn such as hold any error in Religion for to depart from the same, and such as have any viciousnesse in their life, for to forsake it all; because I so doing have delivered mine owne soule, and the ^e blood of every unrepentant one will be upon his owne head, I have for the further discharge of mine owne conscience, and for the more edification of every one of you in the Catholique and Apostolike faith, and in the true Christian life, manners, and conversation, ^f explained the most sacred Catechisme of the Church, namely that which is in the booke of Common prayer, wherein all the chiefe principles of the true Christian Religion are comprised, and in most divine manner for every capacity expressed. When the faithfull Ministers of Iesus Christ taught Christianity unto people, they first taught them the word of the ^g beginning of Christ, as Saint *Paul* signifieth: They first ^h laid the foundation of repentance from dead works, and of faith towards God, and of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall judgement. And when people were well exercised in the understanding, and practising of these

^a Math. 18. 3. 4.

^b Psal. 13. 1. 2.

^c 1 Pet. 2. 1. 2.

^d James 1. 21.

^e 1 Cor. 14. 20.

as it is in the margin.

^a 1 Pet. 4. 1.

^b Isa. 8. 20.

^c There are things that could willingly condiscend unto it, but having a long time professed with some difference from it, they are more tender over their owne honour among men, then of Gods glory. See of such in Iohn 1. 2. 42. 43. & 5. 44.

^d Math. 18. 17.

^e Ezek. 2. 3. 4.

^f 6. 7. 8.

^g Ezek. 33. 7.

^h 8. 9.

ⁱ See Acts 8. 30.

^j Neh. 8. 8.

^k 1 Cor. 14. 20.

^l 15.

^m Heb. 5. 12. 13.

ⁿ 1 Cor. 3. 2.

^o Heb. 1.

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six fundamentall matters in the great mysterie of godlinesse, then were they led on unto perfection, as the Holy Ghost expressly delivereth. Then were they taught the high points about the Priesthood of Melchisedech. But as the Apostle saith speaking thereof, *Of whom we have many things to say, and hard to be ntered, seeingⁱ yee are dull of hearing,* the like may be said of too too many among us, yea and also the words immediately following, *viz.^k When for the time yee ought to be teachers, yee have need that one teach you againe, which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* Such meane proficientes there were among the professed members of the Church of the Corinthians, unto whom Saint Paul said: *I have fed you with milke, and not with meat: for hitherto yee were not able to beare it, neither yet now are yee able. For yee are yet carnall: for whereas there is among you ewying, and strife, and divisions, are yee not carnall, and walke as men?* Now the benefits which every one shall reape, that will diligently and unpartially reade all in this worke contained,^m for to conforme his heart, spirit and conversation, according to all the doctrine of God, and of his holy Church herein mentioned (for it is impossible for any one of a contrary affection,ⁿ to understand aright any of the Christian mysteries, how learned soever hee be in languages, arts, or any other humane literature, as it is most plainly declared in the end of this worke) the benefits which every truly religious one may make, are; first, to understand more and more the Divine Service Catechisme, the true grounds of Christs Religion. Secondly, it will be an^o introduction, how the better to understand & to profit by reading the rest of the Common prayer, the Homilies, and other fundamentall bookes of the Church. Thirdly, hee will in reading the holy Scriptures perceive more and more the meaning of such sayings as doe containe in them the^p word of the beginning of Christ. Fourthly, whereas also there are in this worke some of the highest points in Divinity expounded, every one that desireth to be led on unto Evangelicall perfection of minde and conversation, shall by Gods helpe finde herein such a light and direction thereunto, as whereby he in reading the harder places

ⁱ Heb. 5. 11.

^k Heb. 5. 12.

^l 1 Cor. 3. 2. 3.

^m Psal. 103. 18.

ⁿ Math. 13. 11.

Dan 12. 10.

Psal. 25. 9. 12.

13. 14.

See *Vox Clamantis*.

^o Luk. 11. 52.

^p So the Apostle calleth the principles or grounds of Gods word. Heb. 6. 1. as it is in the margent.

of

of the booke of God, shall be able to perceive out of many of them more and more unto his edification and great consolation. Fifthly, youth and other ignorant persons (if they will take so much paines as to read or heare read all this worke) they will hereby understand the meaning more and more of the Catechisme, which they learne by heart, and also of the Divine Service which they heare in the Church; and become the more able to * understand Sermons, which many now a-dayes heare, and yet scarce apprehend any thing delivered in them. Sixthly, the most sacred doctrine of the Divine Service of the Church will become more honoured, more attended unto, more meditated on, more beleaved and obeyed. Seventhly and lastly, the doctrine of our spirituall mother being thus duly respected, the word of our heavenly Father will be the more ¹ observed, his most holy name the more hallowed, Our Kings most excellent Majesties lawes ecclesiasticall and temporall better kept, and unity, peace, and concord among all more encreased, and the ² peace of God which passeth all understanding, will come more and more into our consciences, and all other blessings both bodily and ghostly will be multiplied upon us, through Iesus Christ: unto whom with the Father, and the Holy Ghost, be all honour and glory now and evermore. **A M E N.**

* Math. 15. 10.
Nch. 8. 2. 3.

¶ For unlesse wee doe give our selves to learne, beleve, obey all the Church doctrine, we doe not as the Scripture prescribeth Pro. 6. 20. 21. 22. 23. Math. 18. 17. Luk. 10. 16. &c. 7 Num. 6. 26. 27

Some of the matters declared in this worke,
beside the continued explanation of the points
expressed in the Catechisme.

IN the Authors Epistle unto his Parishioners, there is mentio-
ned the marke, whereunto all Pastours and people are for to
aime, approach, and use the due meanes for to attaine therunto.
Also that none should be dismayed, though they heare some set
light of the doctrine and discipline of the Church, seeing
that the Scripture hath foretold, how in the latter dayes
there would be scoffers, walking after their owne lusts.

That there are two other foundations whereon people are to ground
themselves in due manner, besides upon the principall founda-
tion and chiefe corner stone **JESVS CHRIST** and his
most holy word.

That peoples admitting into their minds a beliefe contrary to that,
which is prescribed throughout the Divine Service of the
Church, is the cause of so much lukewarmnesse in Religion,
and of licentiousnesse of life, as now is in very many.

That it is a matter greatly necessary for all, which will endeavour
to bee such Christians as they ought to bee, for to understand
aright the doctrine of the Communion booke-Catechisme, ac-
cording as the Church throughout her Divine Service and the
rest of her fundamentall Bookes hath signified the meaning
of the same.

Sundry of the benefitts which every one shall more and more reape,
that duely readeth this Exposition of the Church-Catechisme.

How greatly profitable and necessary it is for all people to know
the doctrine of the Homilies.

In the Exposition of the Catechisme :

There is delivered in generall what that is, which wee for our
parts are bound to strive unfainedly for to performe more and
more obediently. pages 3, 4, 5, 6, 7.

Of the necessity of Gods helping us by the assistance of his holy
Spirit, for performing all our duty required by Christ, and how
it concerneth us to pray diligently for the said help. p. 8, 9, 156.
Every childe which dieth in its infancy, and is baptized, is cer-
tainely saved. p. 10, 2, 62, 63.

God calleth us al and every one in peticular, for to walke in his
wayes, to the intent that not any one of us should perish everla-
stingly.

Singly. p. 10, 11, 19, 20, 21.
The great danger wherein all are, which refuse or neglect to come
unto Christ calling them. p. 11, 9.

What the state of salvation is, which is begun in this life. p. 10.
How needfull it is to pray for Gods grace, whereby to continue in
the said estate. p. 12, 6, 19, 4, 15, 5, 156.
That it is possible to fall from grace, if due heed bee not taken,
p. 13, 63, 64.

What the heed to bee taken is, that wee may not fall from grace. p.
14, 64, 65.

What the eternall and Almighty Lord God is. p. 15.
What Gods will is, which is resisted by some; and what his will is,
which none can resist. p. 15, 16.

Why God doth not hinder mankinde from committing sundry
evils, which are daily done. p. 16.

God is not the cause of any sinne. p. 17, 18.

Gods continuall care for the world. p. 19.

What it is to believe in God the Father. p. 19. And in God the
Sonne. p. 30. And in God the holy Ghost. p. 51.

God is mercifull unto universall mankind, and will not absolutely
the perishing of any one of us all. p. 19, 20, 21, 17, 18, 11.
65, 66, 60, 61, 130.

Wee ought not to account for untrue such sayings in the Divine
Service, whose truth we cannot comprehend or apprehend; but
in the feare of the Lord to consider, that the holy Fathers in
God doe know many things in the great mystery of godlinesse,
which most people, yea and many Ministers of the inferiour
Order in the Priesthood, doe not understand. p. 20, 108.

The holy Fathers in God the Bishops, are to be guides in Divinity
unto the whole Clergy which is of inferiour order, and there-
fore all Priests are to submit unto their godly judgements in
all matters pertaining unto Religion. p. 10.

Every one of all mankind hath received some measure of Gods
light into his heart or conscience, to the intent for to walk in
the way of righteousness. p. 19, 20, 21.

Who doe become drawn to Christ by God the Father. p. 21, 22.
Of the Godhead or divine nature of Jesus Christ. p. 22, 23.

Why Christ is in the Creed and in the Scriptures, so often after a
speciall manner called the L O R D, and our L O R D. p. 26, 27.

Of the reverence which is to be shewed unto the gracious presence

of Iesus Christ in the holy Congregation, in every part of the
publike worship, during all the same. p. 27, 28, 29, 39, 40.
When one may be said to bee endued with the right, true, and live-
ly faith in Iesus Christ. p. 30.

God caused not the Jewes to use his Sonne Iesus so evilly as they
did, neither did God move Judas Iscariot to betray him. p. 34.
The two Scriptures Acts 2. 23. and 4. 28. doe containe no such do-
ctrine about Destinie, as some doe endeavour to prove from
them. p. 35.

Of the greatnesse of Christs sufferings. p. 37, 38, 34.

CHRIST JESVS in his humane soule after his bodily
death descended into hell. p. 38, 39.

How the Gospel prescribeth unto us for to imitate Christ in his
sufferings, &c. p. 40, 41, 42.

There is some measure of conquest to bee attained in this life over
all our spiritall enemies, by the helpe of the Almighty power of
the spirit of JESVS CHRIST. p. 43.

Of Christs just and unpartiall judging of all mankind. p. 47.

God hath absolutely reprobated none of universall mankind. p. 48.

How unprefeable and hurtfull the doctrine of absolute reprobation
hath been in the world. p. 48.

In this life Christ judgeth mankind after some manner. p. 49.

Of the holy Ghosts wonderfull working alwaies in mankind. p. 50.

To perseveraunce, schisme is very perillous. p. 54.

What the repentance is, which the Gospel teacheth and requireth.

p. 55, 56.

CHRIST died for universall mankind. p. 60, 61.

What the holy Ghosts sanctifying of people is. p. 61, 62.

What are the Elect in generall. p. 62.

Who among infants are the elected ones. p. 62.

Who among those of perfect age are the elect. p. 63.

How to prevent falling fro the election received in Baptisme. p. 64.

The Article of the Church concerning Predestination and Election

is wrested by some. It containeth not in it any sentence contrary
to any doctrine delivered in the booke of Common prayer. p. 65, 66.

The Communion Divine Service testifieth unto every particular
member of the Church of England, that Iesus Christ died for
him. p. 66, 67.

Justifying faith is not alone in man, without true repentance, hope,
charity, dread, and the feare of God, at any time & season. p. 70.

The

The sacred stories of Scripture contains in them everlasting doctrine concerning faith and manners. p.72.

A very memorable allegorizing of a certain Scripture, made by the Church in her larger Catechisme. p.71.
Graven images may be made and civilly used, but may not be worshipped. p.74.

It is most highly derogatory from the infiniteness of God, to make any image for to be said a resemblance of God. p.74.

How it is said, that some make an idoll of preaching. p.74, 75.

There are very great matters required by Christs Gospell for people to observe besides hearing of Sermons, whereof some are reckoned up. p. 75, 76.

For to be a compleat minister of Iesus Christ, there is more required than an ability to preach twice on every Sunday. p.76, 77.

It is not necessary (or in any place of Gods word required) that the holy Fathers in God, the Lord Bishops, should preach on every Sunday. p. 77.

Sundry of their high employments are reckoned up. p.78.

The name of God, which should not be taken in vaine, signifieth sundry things. p.81, 83.

What the Church teacheth concerning an oath taken upon the book of Christs Gospell. p.83, 84.

The most great danger of perjury. p.84, 85.

The perill of such as use to swear vainly. p.85, 86.

Holy Scriptures signifying that the seventh naturall day of every weeke is not now to be kept holy. p.87, 88.

Not the seventh day, but the 1. day of the week is our Sunday. p.89.

Sundry of the religious duties, which are by the Church prescribed to be done on the Sunday. p.89.

What liberty is used in some other countries on the Sunday, as in Geneva, &c. p.90.

A demonstration, that the Kings most excellent Majesties Declaration to his subjects concerning lawfull sports to be used, tendeth to a very great increase of true godlinesse throughout the whole kingdome, by a considering of the sundry grounds of His Highnesse most sacred prescriptions therein. p.90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 106, 108.

The great necessity of restoring the Whitsun-feast and the Wakes againe in this kingdome. p.101, 103.

Dancing is an exercise allowed by the holy Scriptures. p.104, 105.

* Let people thoroughly consider with what humbleness of minde, and vertuousness of life and conversation such ministers for the most part are indued, which are unwilling to have his most sacred Majesties Declaration published and honoured, and they shall perceive by what spirit such are led concerning this matter.
See Gal. 5. 22.
23.
Ephes. 5. 9, 10.
Iam. 3. 13, 14, 15, 16, 17, 18.

There is now by the speciall providence of Almighty God a repairing of ruines, which have chanced in the holy Tabernacle of this Land. p. 106, 107.

The holy Fathers of the Church in their high and holy understanding doe clearly see the causes of evil, the which but of few others are perceived. p. 108.

Fasting in the feare of God is one of the ordinances, with which the Lord would be served. p. 108, 109.

Every member of the Church of England ought to honour it. p. 110, 111.

The gracelesse of many professing to be members thereof. 111, 112.

Gods ten Commandments are broken inwardly as well as outwardly, and ought to be kept both inwardly and outwardly. p. 113, 114, 115, 116.

There are everlasting Lawes delivered in most chapters of the bookes of Moses, and therefore the said bookes are to be diligently read and heard of all people. p. 117.

Obedience may lawfully be made unto Gods gracious presence in Sanctuary, when one is entred therein for to worship, and when he goeth out from the publique worship ended or not ended. p. 127, 128.

The sincere professors of the Catholike doctrine contained in the holy Scriptures, and established by the publike Authority of this Realme, are now by some reproached with new names of faction. p. 123. See the Authors preface unto his Parishioners.

Thanksgiving unto God consisteth not in the mere uttering of good words unto God; but is to have good workes accompanying it, as opportunity serveth thereunto. p. 128, 129, 129.

The great unweariness of many people in making no manner of obedience unto Christ in the holy congregation, when as his name Iesus is mentioned in the creed, the Gospel for the day, &c. the contempt of that holy ordinance is signified, p. 130, 131, 132, 140, 141.

It is no honouring of God for to ascribe utter untruth unto him: the which is noted against such which say, that God is robbed of his glory, when that is affirmed concerning him, which is the expresse doctrine of the third collect for Good Friday. p. 130. The Church her just complaint of the neglect of many among the richer sort, in yielding due obedience. p. 131, 132.

Prostration

Prostration ought to be made towards the Table of the Lord, unto God there, when as we are entred into an holy Temple unto the publike worship, or to pray privately. p. 132, 133, 134.

Gods board is ever to be duly reverenced, and towards it unto God (who is there perpetually) obeisance is to be made, when we enter into the Lords Sanctuary, though it be not at the time of any publike worship. p. 134, 135.

Christians Temples may have in them such instruments of Musicke and other matters, which God ordained to be in his holy Temple among the Church of the Jewes, which the Scriptures expresse not to be quite abolished, and whereof the godly wisdom of the Church judgeth it meet to retaine some use. p. 135, 136.

It is utterly undecent that in a Chauncell any seat, bench, or forme should stand above Gods board or Mercy seat. p. 136, 137.

It is comely that the sacred communion Table standing in the uppermost part of the Chauncell, doe stand with the ends thereof toward North and South. p. 137.

In Church-yards and all other consecrated ground we should abstaine from whatsoever is unbecoming in holy place. p. 137, 138.

The Church-house of every Parish should be only employed to godly, and its right use. p. 137, 110.

Whatsoever thing is consecrate to holy use, should in no wise be used prophanely, or to a common use. p. 137, 138.

There ought not to be a carying of burthens through Churches. See the margent of p. 138.

M^r. Hierons most memorable delivery concerning the reverence to be used in hearing Gods word preached. p. 138, 139.

M^r. Doctor Laurence his delivery concerning standing in hearing Gods Word. p. 139, 140.

Weo ought to stand up whensoever in the Divine Service there is said: Glory be to the Father, and to the Son, and to the holy Ghost, &c. And likewise alwayes when the Gospell for the day is read. p. 140. See Chapter 38. in the Christian Divinity composed out of the bookes of the Divine Service.

In the whole publike worship we ought not to talke, nor to use any gesture unbecoming in the gracious presence of God, but to be duly attentive unto every Divine Service performed. p. 141.

There ought to be much instructing of all people unto the due reverencing of God. p. 138.

The blessing of God on such, as with meeke hearts and due reverence

verence doe heare and receive his holy Word, and in his publike worship do observe what the Church prescribeth to be observed.

p. 141.

What befalleth every one, which refuseth or neglecteth to be ordered by the Church, in the reverencing of God at all his publike worship. p. 141.

How in ancient time religiousnesse among people was furthered. p.

142.

The great unrespectfulnesse of many towards faithfull Pastors and Curates is noted p. 146, 147, 148.

Parents are to informe their children so soone as they are able to learne the Catechisme, concerning Bishopping, what it is, and how necessary it is, as it is signified in the Communion booke. p.

181. 200. 146.

Of the power of Gods speciall grace. p. 155, 156.

The Church in a certain Homily calleth Matrimony a Sacrament, and signifieth that more ordinances of God may be so called in a generall acception. p. 180, 181.

The late most excellent Majesties sacred meditation expressed concerning charity, and Gods speciall enlightening of His Highnesse soule, &c. p. 196, 197, 198, 199.

Of the necessity of the holy Ordinance of Confirmation. p. 200, 201. 203.

Why it cannot be performed but by a Bishop onely. p. 204, 205.

What an Arch-bishop is. p. 205, 206.

Of the submission that is due unto their most high and holy understanding in Religion from all other in the Clergy, according as it is signified in the booke of Ordering the Ministry, and elsewhere in writings of publike authority. p. 206, 207.

A most memorable Declaration how the holy Scriptures may be understood more and more, written by the greatly learned and holy man SEBASTIAN CASTELLIO, and set aforesaid his renowned translation of the Bible, wherein it is demonstrated that no ungodly person can know the mysteries of the Scriptures. p. 207, &c.

A signification that the comparing together of places of holy Scriptures is in no wise a sufficient meanes, whereby to understand the great mystery of godlinesse, without a due consideration of the Church her interpretation, and the leading of a rightly devout life, & their receiving illumination from the holy Ghost. p. 216.

And

And bee it signified, that not onely by most diligent search of the universall holy Scriptures, and the use of the principall helpes extant and to be enjoyed for the understanding of them; but also by very much experience in the worke of the sacred Ministry it is observed, that for to further people unto that true Christian minde and life, which is held forth in the established doctrine of the Church, it is necessary that they be informed with the matters afore specified, and al other contained in this worke, which are declared to be delivered in any of the fundamentall bookes or deliveries of the Apostolicall Church of England. For let many people in most places be examined concerning even but the principles, or the first matters to be knowne unto apprehending and practising the true Christian Religion, and they will be found to be so uncertaine, as touching the grounds wheron holy Church declareth that people should become built up * together in holy understanding and upright conversation, as that their ignorance in mind, and their imperfection in manners is very greatly to bee considered and to bee lamented.

And whereas all Pastors and other inferiour ministers of the Church should in no wise seeke their owne glory, but the glory of Christ, and the honour which is due unto his Church, therefore in this worke following it hath bin endeavoured, that the word of Christ and the expresse doctrine of the Church might determine every matter wheron question is made, so farre as there could bee called to remembrance any sentence in the fundamentall bookes of the Church for to resolve the same. And that the Divine Service doctrine ought to be of such authority, not onely among the Laity, but also among the Clergy, it is demonstrated in the Theologie or Divinity therout composed, and in speciall manner in the preface unto the reader, and in the advertisement set in the beginning thereof. Perpetuall experience declareth that all those, which have not a due respect unto the doctrine of the Church delivered in her fundamentall bookes, but understand the holy Scripture according as their owne mind and affection leadeth them, doe not come into the unity of the holy Spirit; but fall into more and more diversity and contrariety, and run even into infinita error in their imagination, and exceeding great enormity in their conversation.

Church of Christ in her fundamentall writings holdeth forth: and thereunto their duty is to stirre up all what may be unto the learning of all the divine Service bookes deliveries, which is the experimented meanes for the furthering of all to come into the Christian unity.

Ezech. 34.

* Since the time that so many have fallen from due respect unto the fundamentall divinity of the Church, namely that which is delivered in the bookes of the Divine Service, &c. they have bin many of them like sheepe scattered, as concerning the estate of their minds. Now it is the duty of Pastors to endeavour the gathering together of their people unto that holy faith and upright life which the

An addition concerning the great profit of Homilies set forth by the Church.

In the table of the degrees wherein by Law men are prohibited to marry, appointed to be set up in Churches, there is signified, That the Homilies already set forth are to be read for the instruction of the people, and such other forms of doctrine as shall bee hereafter by authority published.

* In the 35. of the Articles of the Church of England, whereunto every one admitted into the Ministry, doth subscribe, it is thus most memorably said concerning the Homilies, viz. *The second booke of Homilies, the severall titles whereof we have joyned under this article doth containe a godly and sublimed doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly by that they may be understood of the people.*

* All people therefore should endeavour to know the whole doctrine of the Homilies, that thereby they may judge of doctrines delivered by private Ministers, whether they agree with the fundamentall doctrine of the Church, yea or no. Also in no wise to account that the homilies serve only for the use of Ministers which cannot preach, seeing that they are set forth for all peoples learning and practicing in mind and conversation.

Wheras in the end of the first tome of the Homilies the Church signified, that more Homilies should be set forth, as against covetousnesse, envy, wrath, and malice, with many other matters, as well frutfull as necessary to the edifying of Christian people, and the increase of godly living; and as yet peculiar Homilies against the said grievous sins have not bin composed: And whereas in the rubricke immediately following the Nicene creed it is said, *After the Creed, if there be no Sermon, shal follow one of the Homilies already set forth, or hereafter to be set forth by common authority*, we are given to understand, that they are fruitfull and necessary to the *edifying of Christian people, and the increase of godly living; and that from time to time (according as the divine wisdom of the Church seeth it requisite) more and more may be set forth by the publike authority. Also seeing that they are concerning the fundamentall matters of the Christian Religion, they are not to be accounted onely usefull for times past, but to be profitable perpetually; because in them in all plaine manner is delivered, how the * Church doth teach such and such points of faith and life. They are in no wise now needesse (as many suppose) for that there is such a plenty of those which can by memory speake forth of the pulpit; but they are greatly necessary, both for peoples information in the truth, and also for their enablement whereby the better to understand and judge of Sermons made unto them. Yea they are very greatly profitable for Pastors and Curates to instruct congregations withall, and to be as a rule of doctrine, from which themselves may not swarve in the Sermons which they make. People also for the most part have not the spirit of discerning betweene doctrine perfect and imperfect, but doe account whatsoever foundeth eloquently unto their eares, to be wholesome and very good: and few take into serious consideration and examination, what are the effects in mind and conversation, which such doctrine causeth, that is contrary unto the doctrine of the homilies. And whereas the booke of homilies is the Theologic or divinity set forth by the supream divine wisdom of the Apostolicall Church of England, ought not all Priests and people to be conversant therein, that in faith and life they may become conformed therunto? Also, even as we in our hearts assenting unto the prayers read out of the Communion booke, doe thereby with our minds speake unto God: so with all due reverence attending unto the Sacred Homilies publicly read, we doe heare Christ Iesus speaking unto us, who hath said and ever doth say unto his Ministers concerning their publishing of his truth: *He that heareth you, heareth me, and he that despiseth you, despiseth me, and him that sent me. Luke 10. 16. 1 Thes. 4. 8. 1 Sam. 2. 30.*



THE
MOST SACRED
CATECHISME OF
the Church expounded.

Question.

HY in the most sacred Catechisme
of the Church is it first asked,
What is your name?



Ans. Because by the Christen
name one is distinguished from
another; it is first given to one
afore he is baptized; and from
the consideration thereof^a occasion is taken of asking
concerning the first matter, which is received in the
Christian Religion.

Q. What is meant by Godfathers and Godmothers?

A. They are those which at Baptisme doe not
onely give one his name, but also doe^b undertake to
performe the parts and duties of parents, in doing
their true endeavours to see that he be taught, so soon
as hee shall bee able to learne, what a solemne vow,
promise and profession, he hath made by them. And

E

there-

^a The Catechismes beginning is from some observation about Baptisme.

^b See chap. 52. of the Christian Divinity. Isa. 8. 2. So is it delivered in the end of Baptisme service.

e So saith the Baptisme service. Rom. 6. 5. and 11. 17. 24. 1 Cor. 12. 13. d Eph. 1. 22. 23 e So in the communion service, f So in private Baptisme service. Pl. 51. 5. Eph. 2. 3. Tit. 3. 5. 6. Gal. 3. 27. and 4. 5. 6. g So in the Baptisme service. Mar. 10. 14. 15. 16. Col. 2. 12. 13 & 1. 32. 13. See c. 51. of the Christian Divinity. And bee it observed that by chap. hereafter mentioned, is meant of that booke. h Rom. 14. 17. i Luk. 17. 21. k 2 Pet. 1. 11. See the answer unto the seventh question in the largest Catechisme of the Church called Nowell in quarto. l Exod. 12. 26. J. 4. 6. Pl. 78. 5. 6. Eph. 6. 4. Deut. 6. 7. See chap. 82.

therefore they are so called, because they should bee as fathers and mothers in God, for ones furtherance in the knowledge and obedience of God.

2. How were you made a member of Christ in your Baptisme?

1. In that thereby I was e grafted into the my-
sticall body of Christ, whereof hee is the d head.

2. What is the mysticall body of Christ?

1. The blessed company of all e faithfull people.

2. How were you made a childe of God in your Baptisme?

1. Whereas I was borne in f originall sinne, and in the wrath of God; I by the laver of regeneration in my Baptisme, was received into the number of the children of God.

2. How in your Baptisme were you made an inheritor of the Kingdome of heaven?

1. In that therein I was s embraced with the armes of Gods mercie, I received the blessing of eternall life, and was made partaker of his everlasting Kingdome.

2. How can one in this life be said to be made partaker of Gods everlasting Kingdome?

1. In that in ones Baptisme he is made partaker of righteousnesse, peace, and joy in the holy Ghost, which is Christs h Kingdome of grace, and is now i within his peoples hearts, and is unto them as it were an k entrance into his everlasting Kingdom of heaven.

2. Why is the question, What did your Godfathers and Godmothers for you in your Baptisme?

1. Because it is my duty now being come to the yeers of some l discretion, for to understand more and more the benefit and the signification of the holy Sacrament received in mine infancie; and withall to know

know the three things which they promised and vowed in my name, which now I my selfe am bound to performe.

2. Which is the first of the three things, which now you are to doe?

1. To forsake the devill & all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh.

2. What is the devill?

1. He is a ^m created spirit, & in the beginning was a glorious Angell; but for his wilfull sinning was cast out of heaven; & hath ever since compassed the earth, to and fro, going about like a roaring lion, seeking whom he may devoure.

2. What are the works of the devill?

1. All ⁿ suggestions within us for to think, speake or do contrary to Gods commandements.

2. Why is the devill and all his workes to bee forsaken.

1. Because no ^o place is to bee given unto him within us, but hee is to be ^r resisted. And unlesse ^a all his workes be forsaken, God will not worke his workes of grace in us. Hence holy Church hath taught us to pray: *Grant thy people grace to avoid the infections of the divell, and with pure heart and minde to follow thee the only God.* And againe we are taught to say: *Give us grace to use such abstinence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions in righteousness and true holinesse.*

2. What are the pomps and vanities of the wicked world?

1. Excessive outward shewes, vaine gloryings, and unprofitable exercises, and also the peculiar

And for theru-
bricke afore
the Catechisme,
the order of
Confirmation.
Eccles. 12. 1.
Deut. 31. 12.
Pl. 148. 12.

So fith the
Homily against
Rebellion in
the first part
thereof.

Isa. 14. 12.
2 Pet. 3. 4.
Iob. 1. 7.
1 Pet. 5. 8. See
chap. 93.
Eph. 6. 16.
Matt. 5. 37.
1 Cor. 7. 5.
1 Chron. 21. 1.
Eph. 5. 27.
p. Jam. 4. 7.
1 Cor. 6. 17.
Pl. 66. 18. and
139. 24.

2 Cor. 7. 1.
Heb. 11. 14.

1 Joh. 1. 18.

Isa. 40. 4. See

Vox Clamantis:

and the Epistle

for S. John Ba-

pists day.

1 In the Collect

for the 18.

Sunday after

Trinity.

1 In the Collect

for the 1. Sun-

day in Lent.

1 Tit. 3. 14. See

the margens

there.

Eph. 2. 2.

" courses of all ungodly people.

2. Rehearse some place of the Divine Service speaking against such pomps and vanities.

Pag. 103. of

Tome 2. It is

to bee noted,

that reference

is unto the edi-

tion of the Ho-

milies in folio,

anno 1623. Also

that the im-

pression come

forth since

that year, doth

in some pages

containe more

or lesse, then

that former

doth. So that,

though both

editions in folio

have not in

contents any

words diffe-

rence, yet in

the printing,

that which is

in one page of

the one is not

alwayes in the

same page of

the other.

2 Jer. 9. 23.

Gal. 5. 26.

31. Joh. 2. 15.

and 5. 4.

1oh. 15. 19.

3 Col. 3. 5.

1. Cor. 10. 6.

4 Gal. 5. 17.

19. 20.

It is said in the Homily against excesse of apparell: Saint Paul teacheth us to use this world, as though we used it not; whereby he cutteth away not only all ambition, pride, and vaine pompe in apparell; but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and consideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and carelesse in matters concerning the soule. We must yeeld accountts of those things, which wee have received of God, who abhorreth all excesse, pride, & ostentation and vanitie; Who also utterly condemneth and disalloweth whatsoever draweth us from our duty towards God, or diminisheth our charity towards our neighbours and children, whom we ought to love as our selves.

2. Why are the pomps and vanities of the wicked world to be forsaken?

A. Because the Scripture saith: If any one love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but hee that doth the will of God, abideth for ever.

2. What are the sinfull lusts of the flesh?

A. All deeds, desires, and inclinations of soule and body, which are contrary to the will of God.

2. Rehearse out of the holy Scripture some of them.

A. Saint Paul saith to the Galatians: The flesh lusteth.

lusteth against the spirit, and the workes of the flesh are manifest, which are these, adultery, fornication, uncleannes, lasciviousnes, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, * seditions, heresies, envyings, murthers, drunkennesse, revellings, and such like.

* The original word is observed also to signifie *Sects* and *factions*.

2. Why are all the sinfull lusts of the flesh to bee forsaken?

A. Because the holy Ghost saith: ^b They which do such things shall not inherit the Kingdom of God: & for such things sake the wrath of God commeth upon the children of disobedience. Hence we are taught to pray: ^c *Grant us the true Circumcision of the spirit, that our hearts and all our members being mortified from all carnall and worldly lusts, we may in all things obey thy blessed will.*

^b Gal. 5. 21.
Col 3. 5. 6.
Eph. 5. 3. 4. 5. 6.

^c In the collect for the day of the Circumcision of Christ.

2. What is the second thing which you now are bound to do?

A. To beleeve all the Articles of the Christian Faith.

2. Where are those Articles of the Faith expressed, which one is bound to beleeve?

A. In the Beleeve called the Apostles Creed, which beginneth with these words, *I beleeve in God the Father Almighty, &c.*

2. Are you not to beleeve also whatsoever God hath spoken, and is set downe in his word?

A. Yea: for it is said in the service of Baptisme, *We are constantly to beleeve Gods holy word.*

^d Luke 24. 25.
Mar. 1. 15.
Iohn. 5. 46. 47.

2. Why is it said, *Of the Christian Faith?*

A. Because there are many and divers beleeves in the minds of mankind, and there is but one onely faith which we are to hold, and that is the faith Christian,

E 3,

which

e So in the
third part of
the Homily of
obedience, pag.
77. Tome 1.

which C H R I S T hath taught, the ^c Catholike Faith
contained in the holy Scriptures.

2. Why are we to beleeeve all the Articles of Faith
expressed in the Creed?

A. Because they are the maine points of beleefe de-
livered in the holy Gospell: and C H R I S T hath said;
f Preach the Gospell to every creature: hee that be-
leeveth not, shall be damned.

f Mar. 16. 15. 6.
Isaiah 7. 9. See
chap. 12. & 1.

2. Can wee of our selves beleeeve constantly the
mysteries of Faith, unto our soules true consolation?

A. No; and therefore we are taught to confesse and
say: g O Lord God heavenly father, to comfort my selfe in
affliction and temptation with these articles of the Chri-
stian Faith, it is not in my power, for Faith is thy gift:
and forasmuch as thou wilt be prayed unto and called upon
for it, I come unto thee to pray and beseech thee, both for
that and for all other my necessities.

g In the gene-
rall confession
to be said every
morning set a-
mong the god-
ly prayers after
the reading
Psalmes in the
Communion
book. Wis. 3. 14
h 2. Thes. 1. 3.
i In the collect
for the 14.
Sunday after
Trinity.

2. Is the Christian Faith a grace wherein we may
grow?

A. ^h Yea: and therefore we are taught to pray, ⁱ Al-
mighty and everlasting God, give unto us the increase of
Faith, hope and charity.

* In the Latine
edition of the
service it is said,
all the comman-
dements.

2. What is the third thing which we are bound to
doe?

A. To keep Gods holy will and * commandements,
and to walke in the same ^k all the daies of my life.

k Luk 1. 74. 75.

2. What is that holy will of God, which is to bee
kept?

A. The Church saith unto us in a certaine place:

l In the end of
the article con-
cerning Prede-
stination.

^l In our doings that will of God is to be followed, which we
have expressly declared unto us in the word of God.

2. What are the Commandements which are to be
kept?

A. They

A. They are Gods^m everlasting precepts prescribed throughout all his holy word, either by rule or by example, the summe whereof are the ten Commandements.

m Sirach. 1. 5.
Rom. 8. 4. and
15. 4.
2 Tim. 3. 15.
16. 17.

Q. Why is it said, *And walke in the same all the dayes of my life?*

A. The Church saith in her^a Homily of good works: *And you travailing continually (during this life) thus in keeping the Commandements of God (wherein standeth the pure, principall, & right honour of God, and which wrought in faith, God hath ordeined to be the right trade and path way unto heaven) you shall not faile; as* ° CHRIST hath promised, *to come to that blessed and everlasting life, where yee shall live in glory and joy with God for ever.*

a The third
part, pag. 39.
Tome 1.

Q. Doth God require of young folke an unfeined striving for to yeeld such obedience unto him?

b Mat. 19. 17.
and 7. 14. See
the beginning
of the second
part of that
Homily.

A. He saith: *Remember now thy Creator in the dayes of thy youth. And againe he saith, having as it were in an holy derision the vaine minde and course of most youth: Rejoyce o young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know thou, that for all these things GOD will bring thee into judgement. Wherefore the Lord saith by Moses: Gather the people together, men, women, and children, and the stranger which is within thy gates; that they may heare, and that they may learne; and feare the Lord your God, and observe to do^r all the words of this law.*

p Eccles. 11. 2.
and 12. 1. Sc
chap. 98.

q Deut. 31. 12.

r Deut. 29. 29.

Q. Why is the question, *Doest thou not thinke that thou art bound to believe and do, as they have promised for thee?*

A. Because it is said in the Baptisme service:

CHRIST

* Christ will doe his part, if wee (being come to age) will strive to do our part. See the end of the exhortation in the communion service.

f In the Catechisme of the service.

† Ezech. 18. 4. &c.

¶ Rom. 14. 12.

* CHRIST for his part will most surely keepe and performe his promise. Wherefore after this promise made by CHRIST, these infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the devill and all his workes, and constantly beleieve GODS holy word, and obediently keepe his commandments. Also because it is said, *When children are come to age, themselves are bound to performe those things.* I my selfe therefore must strive to forsake all things to be forsaken, to beleieve all things to be beleaved, and to keepe all matters to be observed, and so to walke as it is by God prescribed. The Scripture saith: *The soule that sinneth, it shall die.* Every one of us shall give account of himselfe to God.

Q. Why doth the answere begin with the words, *Tes verily?*

A. It is said in the Homily concerning swearing: *That thus did our Saviour CHRIST swear divers times, saying, verily, verily. When a man would affirme the truth to the setting forth of GODS glory (for the salvation of the people) in open preaching of the Gospell, or in giving of good counsell privately for their soules health hee may so sweare.*

Q. Why also are there added these words, *And by GODS helpe so I will?*

A. Because without Gods helping of us by this holy spirit, wee are neither able to beleieve, nor to doe, as our Godfathers and Godmothers have promised for us. * CHRIST saith, without me ye can do nothing: but S. Paul saith: *I can do all things through Christ strengthening me.* And CHRIST saith: *All things are possible unto him that beleeveth, wherefore wee are taught to pray: O GOD the strength of all them*

that

¶ In the first part, page 46. Tome 1. See Heb. 6. 13. 14. Rom. 1. 9.

¶ Ioh. 15. 5.

¶ Phil. 4. 13.

¶ Mar. 9. 23.

¶ In the collect for the 1. Sunday after Trinity.

that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant us the helpe of thy grace, that in keeping of thy Commandements, wee may please thee both in will and deed, through **JESUS CHRIST** our Lord.

For though to ^b will bee present with us, yet by our owne naturall strength we are not able. to do our duty; and therefore wee are to pray, that God would grant us according to the riches of his glory, that wee may bee strengthened ^c with might by his spirit in the inner man, for to performe his will more and more obediently. That he would worke in us both ^d to will & to do in the great worke wherein wee are required to labour, namely the working out of our owne salvation with feare and trembling.

^b Rom. 7. 3.

^c Ephes. 3. 16.

^d Phil. 2. 12. 13
So it is read in the last translation, and so the Church readeth in her service of Confirmation.

Q. Why is there said after the answere, *And I heartily thanke our heavenly father, that he hath called me to this state of salvation?*

A. It is taught unto us in the ^e Homily for Rogation weeke, That **GODS** singular goodnesse well and diligently remembred on our part, should moove us (as duty is) againe with hearty affection to love him, and with word and deed to praise him, and to serve him all the dayes of our life. There can be no other end of such, as draw nigh to **GOD** by knowledge, and yet depart from him in unthankfulnesse, but utter destruction.

^e In the 1. part, page 217. 218.

Q. When did God call you to this state of salvation?

A. In mine infancie, when I was brought unto his holy baptisme. For saith the Divine service, ^f *Our Lord JESUS CHRIST doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him.*

^f In the service for certifying of Baptisme. Marke 10. 14.

Q. Is every baptized infant in the state of salvation?

g In the rubrick of the order of Confirmation, the last section, the next words afore the Catechisme there.

A. Yea: for it is written in the booke of common prayer; *And that no man shall thinke that any detriment shall come to children by deferring of their confirmation; he shall know the truth, that it is certaine by GODS word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.*

Q. Rehearse some place of the Service, where the state of salvation which is in this life began, is signified.

b In the first prayer of Baptisme service.
i Tit. 3. 5.
1 Pet. 3. 21.

* One being in the state afore praied for, he is in the state of salvation which now beginneth.
See 2. Cor. 6.

1 2.
Tit. 3. 5.
4 Pag. 219. 220.
1 Prov. 8. 31.

m 1. Cor. 1. 9.
Ioh. 14. 23.

2 Rsm. 2. 4.
Isa. 4. 1.
Joel 2. 12.

A. It may be observed where it is said: *h* Mercifully looke upon these children, sanctifie and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the arke of CHRISTs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so * passe the waues of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end.

Q. Why hath God called you to this state of salvation?

A. The Rogation *k* Homily saith: *It is GODS goodnesse that moveth him to say in scripture: It is my delight to be with the children of men. It is his goodnesse that moveth him to call us unto him, to offer us his friendship and^m presence. And what other thing doth his loving and gentle voice spoken in his word, where hee calleth us to his presence and friendship, but declare his goodnesse, anely without regard of our worthinesse? And what other thing doth stirre him to call us unto him, when we be strayed from him, to suffer us patiently, toⁿ winne us to repentance, but only his singular goodnesse, no whit of our deservings?*

Q. Rehearse some scripture declaring the reason of Gods calling of us unto him.

A. Saint

1. *A.* Saint Peter saith: ° The Lord is long suffering to us ward, not willing that any should perish, but that all should come to repentance. The Lord therefore willing more abundantly to shew unto us the unchangeableness of his counsell, ^p confirmed it by an oath, saying: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way, and live: turne ye, turne ye from your evill waies; for why will yee die, O yee house of Israel? o 2. Pet. 3. 9.

2. In what manner doth God call such, as are of the yeeres of some discretion?

1. *A.* CHRIST signifieth it, where hee saith: ° O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chicken under her wings, and ye would not! The Lord saith by Jeremy: ° I have loved thee with an everlasting love: therefore with loving kindnesse have I drawn thee. And by Hosea the Lord saith: ° That he drew Israel with the cords of a man, with the bands of love. Saint Paul saith: ° Despisest thou the riches of Gods goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance? p Heb. 6. 17.
Ezech. 33. 11.
and 18. 31. 32.
Psalm. 145. 9.
q Matt. 23. 37.
2. Esdras 1. 28.
29. 30.
r 1er. 31. 3.

2. And what will befall such as will not come unto CHRIST calling them?

1. *A.* He saith: ° Because I have called and ye refused; I have stretched out mine hand, and none regarded. But yee have set at nought all my counsell, and would none of my reproofe: I will also laugh at your calamity, I will mocke when your feare commeth. Then will they call upon me, but I will not answer: they will s Prov. 1. 24.
25. 26. 28. 29.

W Acts 7.51.

seeke mee early, but they shall not find mee: for that they hated knowledge, and did not chuse the feare of the Lord. Of such Saint ^v Steven complained, and said unto them: Yee doe alway resist the Holy Ghost: as your Fathers did, so doe yee.

2. Why say you also, *Through* JESUS CHRIST our Saviour.

* In the Homily for Reformation weeke, page 228. 229. y I. Pet. 5. 10.

A. It is said, * *That it is he for whose sake we received this high gift of grace.* Saint Peter saith: ^v The God of all grace hath called us into his eternall glory by CHRIST JESUS. *All is of GOD by his Sonne CHRIST JESUS our Lord.*

2. Why is there added prayer for grace to continue in the state of salvation unto your lives end?

2 Page 289.

A. In the Homily of ^v Repentance it is said: *It is our parts, if at least we be desirous of the health and salvation of our owne soules, most earnestly to pray unto our heavenly Father, to assist us with his spirit, that we may be able to hearken unto the voice of the true sheapherd, and with due obedience to follow the same.*

2. Rehearse some place of the Service, signifying what that grace prayed for, is.

a One of the Collects in the end of the communion service.

A. It may appeare out of the prayer, where it is said: ^a *Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorify thy holy name.*

2. Recite some counsell of the Church memorable unto this point, which we have in hand.

b Page 19. Tom. I.

A. It is said in the Homily of Salvation: ^b *Now the office and duty of a Christian man unto GOD, what we ought on our part to render unto GOD againe; for his great mercie and goodnesse, is, not to passe the time of this present*

present life unfruitfully and idly, after that we are baptized or * justified; not caring how few good works we doe to the glory of GOD, and profit of our neighbours: much lesse is it our office after that we be made CHRIſTS members, to live contrary to the same, making our selves * members of the devill, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we doe serve the world, and the devill, and not GOD.

Q. Whereas you pray for grace to continue, what need have you so to doe? Doe not all continue in the way of salvation, being once entred thereinto?

A. The Homily of Repentance signifieth, *That some doe begin to returne unto the Lord, and doe faile in the mid-way, before they come to the marke that is appointed to them.* Wherefore the divine wisdom of the Church hath set forth the Homily, *Of falling from GOD*, for to shew how dangerous a thing the same is. Moreover many Scriptures make expresse mention of sundry, which have entred into the way of salvation, and afterward have turned out of the same. It is written,

^d That many of Christs disciples went backe, & walked no more with him. Christ also mentioneth, ^e That some for a while beleve, and in time of temptation fall away. Saint Paul spake of widowes ^f that had damnation, because they had cast off their first faith. He said, ^g That some turned aside after Satan: ^h That all they in Asia, forsooke him. ⁱ Demas did forsake him, and loved the present world. He signified to the Hebrews of some, which ^k fell from five measures of grace, and so became incurable. Saint ^l Peter spake of some, that like the dogge, returned to their vomit, and like the sowe washed, returned unto wallowing

^a Note that justification is received in Baptisme.

^b The Church signifieth, that it is possible for such as are made the members of Christ, to become the members of the devill, if they take not due care. So in page 193 of the Homily of the Resurrect. And in page 57. of the Homily of falling from God.

^c In the 1. part, pag. 258.

^d Iohn 6. 66.

^e Luke 8. 13.

^f 1. Tim. 5. 12.

^g Verse 17.

^h 2. Tim. 1. 17.

ⁱ 2. Tim. 4. 10.

^k Heb. 6. 4. 5. 6.

See chap. 96.

page 35.

^l 2. Pet. 2. 20. 1.

11.

m According
to the Geneva
translation.
n Heb. 3. 14.

o Mat. 10. 22.

p Rom. 11. 22.
23.

q 2. Pet. 1. 10. 5.
6. 7. 8. 11.

r In the Rogi-
tion Homily,
the third part,
page 228. see
chap. 1.

s Rom. 10. 14.

t Mat. 7. 13. 14.

u Luke 13. 24.

25. 26. 27.

in the mire. Wherefore saith the Apostle to the Hebrewes: ^m Take heed that no man fall from the grace of God. And again he saith: ⁿ We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the ende. Yee (saith Christ to his obedient people) shall be hated of all men for my names sake: but he that endureth to the ^o end shall be saved. We have need to pray for grace, whereby to continue unto our lives end: For saith Saint Paul: ^p Behold therefore the goodnesse and severity of God: on them which fell, severity: but towards thee goodnesse, if thou continue in his goodnesse: otherwise thou shalt be cut off. And they also, if they bide not still in unbeliefe, shall be giassed in. It most necessarily therefore concerneth all that would be saved, for to doe as Saint Peter counselleth, ^q to give diligence for to make their calling and election sure. For if ye giving all diligence doe adde to your faith, vertue, and to vertue, knowledge; and to knowledge, temperance; & to temperance, patience; and to patience, godlines; & to godlines, brotherly kindnesse; and to brotherly kindnesse, Charity: If these things bee in you and abound, and ye continue in them, Ye shall never fall.

2. Why is the Creed set afore the ten Commandements and the Lords prayer?

1. Because *Faith is the first entry into the Christian life.* It is written: How shall they call on him, in whom they have not beleeved? Before any one striueth to enter in at the strait gate, he first beleeueth that without doubt he shall perish everlastingly, unless hee enter in thereat, and goe in the narrow way, which leadeth unto the life everlasting.

2. Which is the first Article of the Creed?

A. I

A. I beleeve in God the Father Almighty maker of heaven and earth.

Q. What doth the Scripture say that God is?

A. Christ saith, "God is a spirit. Saint John saith: "God is Light, and "Love:

1st Joh. 4. 24.

Q. Why is it said, *God the Father*?

1st Joh. 1. 3.

A. Because there is "God the Father, and God the Sonne, and God the holy Ghost; three Persons, and but one God.

2nd Joh. 4. 7. 8.

16. see chap. 3.

of Divinity;

1st Joh. 5. 7.

Q. Why is God the Father first mentioned?

A. In such order he is mentioned in Scripture.

2 Also he is made of none, neither created, nor begotten, nor proceeding; but hath from everlasting begotten his onely Sonne.

So saith the Athan. Creed.

Q. Why is God said to be Almighty?

A. It is signified where it is said: "The Almighty LORD is a most strong towre to all them that put their trust in him; unto whom all things in heaven, in earth, and under the earth doe bow and obey.

a In the Visitation service.

b Phil. 2. 10.

a. Eldras 8. 21.

Q. If God bee Almighty, how can his will bee left undone here on earth, as the Lords prayer signifieth?

A. His will is to bee considered two manner of wayes. First concerning that, which he would have us mankind to doe: as Saint Paul saith, "This is the will of God, even your sanctification; that yee should abstaine from fornication: that no man goe beyond nor defraud his brother in any matter, &c. Now that such will of God is left undone, continuall experience testifieth; yea, that that will of God is "resisted. Secondly Gods will is to be considered about things, whereof he will be the alone worker by his Almightynesse; and in such matters his will cannot be resisted: as his will now is, "that summer and winter, &c. shall

c 1st Thes. 4. 3. 4.

5. 6.

d Act. 7. 51.

Mat 23. 37.

Act. 28. 27.

c Gen. 8. 22.

continue.

* Read concerning the will of God both books set forth thereof by that most greatly Learned Doctor in the Church of England *Master Thomas Jackon* intitled, *A treatise of the divine essence and attributes.*

The 1. part of the said worke is chiefly for schollers reading; but the second part is for all peoples reading; and therein the most holy eternall truth of doctrine delivered in the 3. collect for good Friday is in most plaine & perfect manner declared. see chap. 6. & pag. 12. of the Christian Divinity. f In the Athan. Creed.

Mat. 25. 46.
Rom. 2. 6. 7. 8.
8. 10.
g Deut. 30. 15.
19. and 11. 26.
27. 28.
h Sir. 15. 11.
&c.

continue. Such his * will was, that the Israelites should not bee still detained in Egypt, but that they should passe into the Wildernesse: and the like case is in innumerable particulars, wherein God will bee the effecter by his Almighty power.

2. Cannot God by his Almightyesse hinder the committing of many evils daily acted?

A. Even as our Sovereign the Kings most excellent Majestie could cause such watch and ward to be kept continually in all high wayes; as that none or fewer should be robbed in them; and yet it is His Majesties wisdom to leave his people for to use their freedome in such cases; declaring by the Law of the Kingdome, that if they will robbe, they shall suffer death for it: So God by his infinite power could stop many evill courses, and hinder many evill acts done by mankind; but his eternall wisdom is to leave people in many cases to their freedome, declaring by all his holy word and by his Catholike Church, *That he which doth good, shall goe into life everlasting, and hee which worketh evill, shall be cast into everlasting fire.* Wherefore God saith by Moses: & See, I have set before thee this day, life and good, death and evill: therefore chuse life, that both thou and thy seed may live. In the first lesson appointed by the Church to be read on Saint Peters day, it is said: *h Say not thou, It is through the Lord, that I fell away, for thou oughtest not to do the things that he hateth. Say not thou, Hee hath caused mee to erre, for he hath no need of the sinfull man. The Lord hateth all abomination, and they that feare God love it not. He himself made man from the beginning, and left him in the hand of his counsell. If thou wilt, to keepe the commandments and to performe acceptable faithfulnessse. He hath*

hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given unto him. He hath commanded no man to doe wickedly, neither hath he given any man licence to sinne.

2. It appeareth then, That God is no cause of any sinne.

A. And therefore Saint *James* saith: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evill, neither tempteth hee any man. *David* saith, ^k Thou art not a God which hast pleasure in wickednesse, neither shall evill dwell with thee. ^l The Lord saith by *Jeremy* concerning the Jewes burning of their children in the fire, That hee commanded them not that thing, neither came it into (or upon) his heart. *David* also saith, ^m The Lord is righteous in all his waies, and holy in all his workes. *Zephaniah* saith, ⁿ The Lord will doe no iniquity. Wherefore as we are to beleeve, that God is Almighty; so also are we to beleeve, that he is wise and righteous. The universall holy Scripture declareth, that God doth exercise his power, will and pleasure, no otherwise, than according to his wisdom and ^{*} righteousness: according to which example of his, all Christian Kings do not doe whatsoever by their power they may effect, but in every thing they consider what is according to godly wisdom and Christian righteousness, and thereunto they use their power. And whereas in such manner is his dealing and proceeding towards us Mankind, in such sense are we to understand that saying of his by *Isaiab*, ^o What could have beene done more to my Vineyard, that I have not done in it: wherefore when I looked that it should

See in the Homily of fivearing, the first part, and page 48. with what respect the Churchquoteth a saying out of the said booke of the holy Bible.

ⁱ James 1. 13.

^k Psal. 5. 4.

^l Jer. 7. 31.

^m Psal. 145. 17.

ⁿ Zeph. 3. 5.

^{*} See Wisd. 1. 13.

^o Isa. 5. 3. 4.

bring forth grapes, brought it forth wilde grapes?
And in such sense are we to understand the saying of
the Church in the homily of Charity, where it is said,

In the first
part, page 41.
the second se-
ction of that
page, in the
Tome 1.

9 Gen. 18. 25.

* The late most
excellent Maje-
stie hath signi-
fied it to be
horrible & exe-
crable, by any
consequent to
make God au-
thor of sinne:
in his Highnes
Meditations
on the Lords
prayer, pag. 117

And when Christ could not amend his adversaries, yet he
prayed for them. Abraham also grounding his reason
upon Gods declared wisdom and * righteousness,
said unto God, Farre be it from thee to slay the right-
eous with the wicked, and that the righteous should
be as the wicked: Shall not the Judge of all the world
doe right? There is a memorable saying in the Com-
munion booke, *Athanasius* his 32. direction about sing-
ing of the Psalmes, where it is said, *If thou seest wicked
men contend among themselves to doe mischief, think not
that their nature doth impell them by necessity, so worke sin
against their will, as certaine Heretikes suppose: but consider
the 36. Psalme, and thou shalt see, that they be to themselves
their owne occasion of sinning.*

2. Why is there added, *Maker of heaven and earth?*

7 Rom 1. 20.

1. For to shew his eternitie, that hee was afore all
worlds. Hence Saint Paul saith, The invisible things
of him from the creation of the world are cleerely
seene, being understood by the things that are made,
even his eternall power and godhead.

2. What are the things invisible mentioned in the

Nicene Creed in the Divine Service, where it is said,
Maker of all things visible and invisible?

1 Col. 1. 16.

See hereof the
workes of Dio-
nysius Arcopagita.

3. Saint Paul signifieth of them to the Colossians,
where hee saith, For by him were all things created,
that are in heaven, and that are in earth, visible and in-
visible, whether they be thrones or dominions, or
principalities, or powers; namely the heavenly spi-
rits (commonly called Angels) in their severall or-
ders.

4. Rehearse

2. Rehearse

Q. Rehearse out of the Service some place giving further consideration concerning Gods creating of the world.

A. In the Rogation homily it is said, *It is not to be thought, that God hath created all this whole universall world as it is, and thus once made, hath given it up to be ruled and used after our owne wits and device, and so taketh no more charge thereof: as we see the Shipwrights, after hee hath brought his Ship to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. Nay God hath not so created the world, that he is "carelesse of it; but he still preserveth it by his goodnesse, he still stayeth it in his creation. For else without his speciall goodnesse, it could not stand long in his condition. And therefore Saint Paul saith, That hee preserveth all things, and beareth them up" still in his word, lest they should fall without him to their nothing againe, whereof they were made. If his speciall goodnesse were not every where present, every creature should be out of order, and no creature should have his property wherein he was first created.*

Page 227.

John 5. 17.
Psal. 103. 19.

1 Hcb. 1. 3.

Q. What is it to beleeve in God the Father?

A. It is to beleeve all concerning God the Father, which the holy Scripture doth deliver, and in speciall that which is signified to be the Fathers work.

Q. What is declared to be a speciall work of God the Father?

A. The drawing of Mankind unto his Son Jesus Christ: as it is said, * No man can come unto me, unless the Father which hath sent me draw him.

Q. Whereby doth God the Father draw all Mankind unto CHRIST?

A. Holy Church doth signifie it unto us, where it saith, *That Almighty God doth shew unto all that be in*

* John 6. 44.
See Ioh. 12. 32.
with the second
Antienne to be
read on Easter
day, in the di-
vine Service.
y In the Col-
lect for the
third Sunday
after Easter.

2 John 1.9.

Luke 11.35.

a Rom. 10. 18.

¶ So it is in the

margent of the

last translation

of Psal. 19. 4.

c Rom. 10. 8.

Deut. 30. 14.

see Col. 1. 23.

as it is in the

Greeke.

d Psal. 145. 9.

Rom. 11. 32.

Wisd. 11. 23.

24. 25. 26.

Ezech. 33. 11.

Rom. 5. 18.

e In the third

collect for good

Friday, in the

last prayer sa-

ving one of the

communion,

in the collect

for the first day

of Lent.

Therefore we

pray in the Le-

tany, *That it*

may please thee

to have mercy

upon all men.

f 2. Esd. 14. 47.

g 1. Pet. 5. 1. 5.

see Fox clamau-

ris, and pag: 3

therein, 18. 19.

h 1. Thes. 5. 9.

error, the light of his truth, to the intent they may returne into the way of righteousness. S. Iohn saith, ²CHRIST is the light, that lightneth every man which commeth into the world. Saint Paul saith, ³Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. The which words taken forth of the nineteenth Psalme are, *There is no language nor speech, where their voice is not heard. Their rule (or^b direction) is gone out through all the earth, and their words to the ends of the world.* The Apostle also saith, ⁴The word is nigh thee, even in thy mouth, and in thine heart, this is the word of faith, which wee preach. Many Scriptures more might be mentioned, which declare, that God is mercifull to ^duniversall mankinde, hating nothing that he hath made, nor willing the death of any sinner, but rather that he should turne from sinne, and be saved, as the ^eDivine Service teacheth & informeth us, The which doctrine of hers, as sundry more, though we in our youngnesse in Christian knowledge doe not understand, yet are we to beleeve, and also to know, that the Fathers, which set forth the Divine Service, did perfectly understand; like as also we are to beleeve, that the ^fFathers of the Church now and alwaies doe in the great mystery of godlinesse comprehend many things which the common people doe not, yea also some things which Ministers of the inferiour order, as priests, pastours, and teachers doe not apprehend, who are therefore to be guided in Divinity by those most reverend and right reverend fathers in God, and not to say that such and such sayings in the Communion booke are untrue, because they understand them not. And whereas (as S. Paul saith) ^hThe Lord hath not appointed us unto wrath,

wrath, but to obtaine salvation by our Lord J E S U S C H R I S T, he doth by his spirit write in ⁱ all our hearts the worke or effect of his law, whereby the ^k eyes of our understanding are enlightened to insee much of our duty, our owne neglect of the same, and G O D S wrath and curse upon us because of our disobedience, *To the intent we should return into the way of righteousness,* and being weary and heavy laden with our sinnes, should ⁱ seek unto C H R I S T for to give rest unto our soules, wee taking his yoke upon us, and learning of him to be meeke and lowly in heart. Many even out of all places of the world being thus by Gods law become sensible of their spirituall misery, have come to Jerusalem to ^m seeke the Lord of Hostes, and to pray before him, and to be instructed in the knowledge of the ⁿ Saviour of the World J E S U S C H R I S T, ^owhom G O D hath set forth to bee a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins that are past, through the forbearance of G O D.

Q. Who then doe become drawne by G O D the Father unto his Son C H R I S T?

A. They that doe not ^pharden their hearts, nor wilfully ^qclose the eyes of their soules; but doe ^rcome to themselves, ^sremember themselves, and ^tconsider within themselves earnestly, how it is between G O D and their soules; and perceiving that whiles they continue in ^uunrepentance, not changing their minds and lives according to the prescription of G O D S word, they are in danger of everlasting damnation; and having ^wsense and feeling of their inward miserable condition, become to be of a ^xcontrite spirit, a broken heart, and a mournfull minde, hungry and thirsting

i Rom. 2.14.15.
26.27.
Heb. 8.10.
k Psal. 19.8.
Eph. 1.18.
Col. 1.23.
Psal. 98.3.
Act. 16.18.
Rom. 10.18.
Psal. 19.3.
Rom. 1.18. 19.
20.21.28.31.
l Mat. 11.28.
29.30.

m Zech. 8.12.
23.

n Act. 8. 27.18.
Mat. 11.42.
o Rom. 3.25.
1. Joh. 2.2.

p Heb. 3. 8. 12.
13.15.

q Act. 28.27.
r Luke 15.17.
s Psal. 22.27.
t Ezech. 18.28.

u Luke 13.3.5.

w Act. 2.37.
x Isai. 2.13.
Psal. 51.17.
Zech. 12.10.

y Act. 3. 19.
Luk. 4. 18.

after the ⁊ refreshing, which commeth from G O D by
J E S U S C H R I S T.

Q. What must one doe for his part, to become to
be in such a penitent estate?

2 Lam. 3. 40.

A. He must heare the preaching of Gods word, and
attend unto the reading of all the same, ⁊ examining
and judging his whole mind and life by it, and pray
unto G O D to assist him with his grace, that hee may
become endued with the ⁊ godly sorrow, which wor-
keth repentance unto salvation not to be repented of.

2 Cor. 7. 9. 10.
11.

Psal. 25. 4. 5.
and 143. 8. 10.

Mat. 21. 32.

Q. What is the second article?

A. And in J E S U S C H R I S T his only Sonne our
Lord.

Q. What saith the Athanasian Creed concerning
the faith in C H R I S T?

A. That the right faith is, we should beleeve and
confesse, that our Lord Jesus Christ the Sonne of God
is God and man. God of the substance of the Father,
begotten before the worlds; and Man of the substance
of his Mother, borne in the world.

Q. Where hath the Church declared concerning
the diuine nature of Jesus Christ?

A. In her prayer unto C H R I S T, where she saith,
O Lord Iesus Christ, which art the true ⁊ Sunne of the
World, evermore arising, and never going downe, which by
thy most wholesome appearing and sight, doest bring forth,
preserve, nourish, and refresh all things, as well that are in
heaven, as also that are on earth, we beseech thee mercifully
and favourably to shine into our hearts, that the night and
darknesse of sinnes, and the mists of errors on every side dri-
ven away, thou ⁊ brightly shining within our hearts, we may
all our liues (space goe without any stumbling or offence, and
may decently and seemely walke (as in the day time) being
pure

b It is called a
most necessary
prayer, and is a-
mong the god-
ly prayers for
after the read-
ing Psalmes.

c Psal. 84. 11.

Mal. 4. 2.

Isa. 60. 10.

d 2 Cor. 4. 6.

2. Petr. 1. 19.

Rev. 22. 16.

Eph. 5. 14.

pure and cleave from the workes of darknesse, and abounding in all good workes, which God hath prepared for us to walke in.

2 Eph. 2. 10.

Q. Rehearse some Scriptures declaring Christs diuine nature.

A. In the beginning was the word, and the word was with God, and the word was God. * The Sonne of God is the brightnesse of the Fathers glory, and the expresse image of his person. † Jesus Christ is the true God, and the eternall life.

1 John 1. 1.

g Heb. 1. 3.

b 1 Ich. 5. 20.

Q. Why is the Son of God called J E S U S ?

A. Because he † saveth his people from their sins.

1 Mat. 1. 21.

Q. By whom was that name given unto him?

A. By God, and † pronounced by the ministry of his Angel *Gabriel*, when as hee was sent from G O D to signifie unto the Virgin *Mary* of the holy Incarnation.

† Luke 1. 26, 31.

Q. Why is the Son of God called C H R I S T ?

A. Because hee is the * Anointed, whereby is meant that he is the Sovereaign King, Prophet, and Priest. *David* saith unto him, † Thy Throne (O G O D) is for ever and ever: the Scepter of thy Kingdome is a right Scepter. Thou lovest righteousness and hatest wickednesse: therefore G O D, thy G O D hath anointed thee with the oyle of gladnesse above thy fellowes.

* So is the signification of the name, as it may be seene in the table of proper names, which is bound with some Bibles.

1 Psal. 45. 6, 7.

Heb. 1. 8.

Q. By whom was he so named?

A. By G O D, and † pronounced on him by the ministry of an Angel, in the day of his nativity.

m Luke 2. 11.

Q. Are not the names J E S U S and C H R I S T read, mentioned in bookes of the Bible written afore his holy Incarnation?

A. The name *Isa* is signified in that which the people

Mat. 21. 9.
Hosanna in the
highest.

people called him, or said unto him, * *Hosanna*, which is in the Hebrew text of *Psal.* 118. 25. The name *Christ* being in the Hebrew *Messias*, is in *Dan.* 9. 25. *Psal.* 2. 2. with *Act.* 4. 26. And in 2. *Esdras* 7. 28. 29. both names are read.

Q. How is Christ the Sovereigne King of his Church?

Luk. 1. 32. 33.

A. The Angell *Gabriel* said, * He shall be great, and shall be called the Sonne of the Highest, and the Lord God shall give unto him the throne of his father *David*: And he shall raig over the house of *Jacob* for ever, and of his kingdome there shall be no end. Within few dayes after that he was borne, there came Wise men from the East to *Jerusalem*, saying, Where is he that is borne * King of the Jewes? Christ afterward said, * That all power was given unto him, both in heaven and in earth. *Isaiah* said, * In mercy shall the throne be established, and he shall sit upon it in truth, in the Tabernacle of *David*, judging and seeking judgement, and hasting righteousness. * His Kingdome of grace, is (as Saint *Paul* saith) righteousness, peace, and joy in the holy Ghost; of the which Kingdome Christ hath said, * Behold it is within you.

Mat. 2. 2.

Mat. 28. 18.

Isa. 16. 5.

Rom. 14. 17.

Luke. 17. 21.

Q. How is hee the Sovereigne Prophet of his Church?

Act. 3. 22. 23.

Isa. 61. 1. 2. 3.

A. Saint *Peter* relateth that *Moses* said of Christ, * A Prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall yee heare in all things whatsoever hee shall say unto you. And it shall come to passe, that every soule which will not heare that Prophet, shall be destroyed from among the people. Christ said of himselfe when he first began to preach, * The Spirit of the Lord is upon me, because he

Luke 4. 18.

Isa. 61. 1. 2. 3.

hee hath annointed mee to preach the Gospell to the poore, &c. And to preach the acceptable yeere of the Lord. Concerning Christs Prophecyng, doctrine, and discipline, the voice from heaven said: ^a *Heare yee him.* And Christ hath said concerning his true Ministers in all ages to the world end: ^y Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. And Saint Paul said, ^z That Christ spake in him.

^a Mat. 17. 5.^y Luke 10. 16^z 1. Cor. 13. 3.

1. Pet. 1. 11.

2. How is CHRIST the Sovereigne Priest of his Church?

A. Saint Paul saith: ^a Consider the Apostle, and high Priest of our profession, CHRIST JESUS, ^b made an high Priest for ever, after the order of Melchisedech, ^c having an unchangeable Priesthood; ^d who after he had offered one sacrifice for sinnes for ever fate-downe on the right hand of GOD, from henceforth expecting till his enemies bee made his foot-stoole. Wherefore hee is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make ^e intercession for them. ^f And in that hee himselfe hath suffered being tempted, hee is able to succour them that are tempted. ^g Seeing then (saith Saint Paul) that wee have a great high Priest that is passed into the heavens, JESUS the Son of GOD, let us hold fast our profession. Let us come boldly to the throne of Grace, that wee may obtaine mercie, and find grace to helpe in time of need. For he being made perfect, is become the author of eternall salvation unto all that ^h obey him.

^a Heb. 3. 1.^b Heb. 6. 20.^c Heb. 7. 24.^d Heb. 10. 12.

13.

^e Heb. 7. 25.^f Heb. 2. 18.^g Heb. 4. 14. 15.

16.

^h Heb. 5. 9. see

2. Thes. 1. 8.

1. Pet. 4. 17.

Ioh. 15. 14.

Mat. 7. 21.

2. What doe CHRISTs members (his obedient people) receive from him their head, being So-

H

veraigne

veraigne King, Prophet and Priest?

i Job. 1. 16.

& Eph. 4. 7.

i 1. Pet. 2. 9.

m Page 173.

Tome 2.

Joh. 1. 12.

A. The Scripture saith: ⁱ Of his fulnesse have wee all received, and grace for grace. Unto ^k every one of us is given grace, according to the measure of the gift of CHRIST. ^l Wee are a chosen generation, a Royall Priesthood, an holy nation, a peculiar people, that wee should shew forth the praises of him, who hath called us out of darkenes into his marvellous light. So the ^m Homily of the Nativity saith: *Christ made all them, that would receive him truly, and beleewe his word, to bee children of light, heires of his Kingdome, members of his body, &c.*

2. Why is JESUS CHRIST said to be God the Fathers only Sonne?

p Joh. 1. 14. 18.

A. Because he only is begotten of God the Father from all eternity, hee alone is naturally the Sonne of God. Saint John saith: ⁿ The Word was made Flesh, and dwelt among us, and wee beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth.

2. Why is JESUS CHRIST said to bee our LORD?

o Page 129.

Ioh. 5. 22.

p In her shorter Catechisme, on this Article.

A. The Rogation Homily saith: ^o To this our Saviour and Mediatour hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority, &c. Againe the Church saith: ^p Hereby are the godly put in minde, that they are not at their owne liberty, but that both in their bodies and soules, and in their life and death, they are wholly subject to their Lord, to whom they ought to bee obedient and serviceable in all things, as most faithfull servants. Saint Paul saith: ^q Glorifie God in your bodies & in your spirit, which are Gods. In Malachi Christ saith: ^r A sonne honoureth his father

q 1. Cor. 6. 20.

r Mal. 1. 6.

ther, and a servant his master. If then I bee a father, where is mine our honour? and if I be a master, where is my feare (or the reverence of mee?) Christ saith: The Father hath committed all judgment to the Son, that all men should honour the Sonne, ¹ even as they honour the Father. And he saith: Why call yee mee, Lord, Lord, and doe not the things which I say? ² Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of my father which is in heaven. It is observable, that in most places of the New Testament, where Christ is mentioned, there is added the word *Lord*, and *our Lord*. The people of GOD are called *Christ Church*, the *Congregation of Christ*, because hee onely is called in the holy Scriptures the Head of the Church. Saint Paul therefore for to have all things done ³ decently and in order, did from the holy Ghost prescribe that (whereas Christ is in the ⁴ midst of two or three gathered together in his name) the gracious presence of Christ should be ⁵ testified by some signe of outward reverence thereunto. Saith he; *I would have you to ⁶ know* (or by an outward signe to expresse forth) *that the head of every man is Christ, and the head of the woman is the man. Every man therefore praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered, dishonoureth her head. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.* It may be demanded, How doth every woman pray and prophesie in the assemblie? They are required to keepe ⁷ silence in the Churches. The holy Ghost then in the said Chapter to the Corinthians speaketh of such a

1 Ioh. 5. 39.

2 Luke 6. 46.

3 Mat. 7. 21.

4 So in the words for the praise for the Church Militant, and elsewhere.

5 1 Cor. 14. 40.

6 Mat. 18. 20.

7 Exod. 3. 5.

8 Ioh. 5. 15.

9 Lev. 19. 30.

10 Psal. 89. 7.

11 1. Cor. 11. 3.

12 4. 5. 7. See

13 the Annot-

14 ation on the

15 said place. See

16 chap. 18. all of

17 it. other verses

18 in this

19 place

20 are

21 to be

22 observed

23 in the

24 Church

25 of

* See what Mr Samuel Hieron hath delivered concerning the reverence to be used in the hearing of Gods word preached, as it is rehearsed in this worke wherethe duty unto God, the honouring of his word is expounded.

1. Kings 8.62.

¶ Luke 1. 10.

Lev. 16. 17.

Heb. 5. 1. 3.

Iunius on the Syriack of

1. Cor. 11. 4.

saith, That the private ones in the Church are said there to prophesie, in that they with minde doe follow him that speaketh. So

that most great German Clerk

Matthias Mastrucius in his dictionary unto

the word *Propheta* addeth,

that to *Prophecie* signifieth some

times onely to hear a Prophet;

as Mr. Cor. 11. 1.

thine house. Pl. 93. 2.

prophesying and praying of every woman, as of
 * every man in the same assembly: for it is there delivered within one period concerning the head-habit of both sexes in each of the worships of GOD, when wee speake unto God, or when God speaketh unto us. And the praying and prophesying which is to be performed by the whole congregation of men and women is onely by consent unto the Priests performing of both Services. And because consent to the doing of any matter is accounted as the acting of it, therefore in like manner of speaking it is said in the booke of Kings, That King Salomon and all Israel with him offered sacrifice before the Lord, when as the act of offering was performed by the Priests. Wherefore also if the Priests now in their performing prayer and prophesying (or preaching) may not have on their heads their common upper covering, because it is requisite they should shew reverence unto the presence of J E S U S C H R I S T their Lord, ought not also the whole congregation of men, the learners, be habited so on their heads, as that there may bee from them some signe of reverence unto Jesus Christs presence, as well as the women are to have on their heads in the Church some signe of their subjection unto the man? And therefore the holy Apostolicall Church of England knowing that Christ is in every assembly of the Saints, and that hee looketh for bodily worship from all people of both sexes, she rendering the glory of her head Christ, that during all the time, whiles his gracious presence is among his people, it may bee by some outward * signe from the head of every man

* Worship the Lord in the beauty of holiness. Pl. 29. 2. Holiness becometh

acknow-

acknowledged, she hath prescribed, (to the end that no man under any pretence may neglect his due reverence owed unto his head Christ Jesus, but in every part of his publike worship may expresse before Christ a testification of his speciall presence, and that he is his head,) Holy Church zealous of Christs honour and glory, hath in her ^{SAINT} ~~SAINT~~ Constitution ordained, That in the time of every part of Divine service all due reverence is to bee used. And shee thus most divinely deliuereth for the sake of Christ her Lord: *No man shall cover his head in the Church or Chappell in the time of Divine service, except he have some infirmity. In which case let him weare a night-cap or coife.* The Church there also requireth kneeling before the Lord Jesus by whom all were made, when as prayers are read. Also to stand up at the saying of our beleefe in Christ, unto the honouring of his presence. And saith the Church likewise: *When in time of Divine Service the Lord Iesus shall be mentioned, due and lowly reverence shall bee done by all persons present, as it hath bin accustomed: testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgement, that the Lord Iesus Christ the true and eternall Sonne of God, is the onely Saviour of the world, in whome alone all the mercies, graces and promises of GOD to mankind for this life and the life to come are fully and wholly comprised.* By which said care that all due reverence may be performed unto the Lord Jesus in every part of the Divine Service or publicke worship, the holy Church sheweth her loyaltie unto her husband her Lord and maker. And in the Homily concerning the right use of the Church the due reverence unto Christ in every part of his publike worship

e Pl. 89. 7. See the seventh articl. concerning the Clergie delivered in the late Metropolitall visitation. Plal. 2. 11. according to the divine Service translation. Mal. 1. 6. Plal. 89. 7. Heb. 12. 28. Plal. 121. 9. Lev. 26. 2. f In the eighteenth Canon. g Plal. 95. 6. b Col. 1. 16. i 2. King. 8. 14. 22. 35. Gen. 18. 22. & 19. 27. So to stand up at the hearing of the Gospell for the day read. see Judges 3. 20. 1. Sam. 9. 17. Ila. 32. 9. Neh. 8. 5. Numb. 23. 18. & Phil. 2. 10. Rom. 14. 11. Rev. 5. 12. See c. 68. & pag. 199. * But now many men & women have that most holy custome even in open defiance, so as it is not meete for to mention.

1 Mal. 3.9.

27 Mat. 23. 21.

* It is much memorable, what our late most gracious Sovereigne, out of his highnes great zeale for Christs due ceeverence in the publike worship wrote in his sacred meditation on the Lords praise, *That wee are to prepare our reverence in the highest degree for to speak unto God; and not like some; to taske homely with God, as our fellow; which some therefore love to fit lackefellowlike with Christ at the Lords table, as his brethren & camerades.* In page 22.

27 Rom. 5. 1.

• Act. 9. 31.

p Luke 4. 18.

is most fervently, many a time urged. For the Church his Spouse observed how many peoples love unto the honoring of the Bridegrom was waxen cold, as Christ himselve foretold, that in the latter times it would come to passe, and that iniquity towards him, aswell as towards man would among sundry abound, unto the ¹ robbing of him, in withholding from him the ^m due reverence, which his Gospell and his * holy Church hath prescribed.

2. Rehearse somewhat more out of the Divine Service for our better understanding of Christs Godhead, or his nature from all eternity.

A. In the Athanasian Creed it is said • The Godhead of the Father and of the Sonne is all one, the glory equall the Majestie coeternall. Such as the Father is, such is the Sonne: He is uncreate, incomprehensible, eternall, Almighty, God and Lord.

2. What is it to beleieve in Jesus Christ? or when may one of the yeeres of discretion be said to have the true faith in the Sonne of God?

A. Whereas the Church in all her most sacred Homily of Faith doth declare, that in whomsoever of perfect naturall age the true, lively, and Christian Faith is, there is in his soule not death but life stirring inwardly in the heart, and shewing it selfe forth more and more by all good works, having withall increase of ⁿ peace with GOD, and of ^e comfort in the holy Ghost; therefore when one from Christs spirit and word beginneth to receive gladnesse (or good ^p tidings,) to have the breaches in his heart more and more healed, the bruises in his spirit or conscience bound up, and feeleth more and more liberty from his inward captivity under sinne and Satan, and hath
the

the eyes of his understanding in some wise opened for to see the salvation of the Lord, hee hath then the witnesse within him selfe, that he is endued with the Faith in J E S U S C H R I S T.

q Luke 3. 6. and
2. 30.
r 1. Joh. 5. 10.

Q. What is the third Article?

A. Which was conceived by the holy Ghost, borne of the Virgin Mary.

Q. Rehearse out of the Athanasian Creed that which may give light for our better understanding of the Incarnation of our Lord Jesus Christ.

A. Our Lord J E S U S C H R I S T is God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother borne in the world. Perfect God and perfect Man; of a reasonable soule, and humane flesh subsisting. Equall to the Father as touching his Godhead, and inferiour to the Father touching his Manhood. Who although he bee God and man; yet is he not two, but one Christ. One, not by conversion of the Godhead into flesh; but by taking of the Manhood into G O D. One altogether, not by confusion of substance; but by unity of person. For as the reasonable soule and flesh is one man: So God and man is one Christ.

f Ioh. 10. 30.
f Ioh. 14. 28.

Q. Recite the Scripture expressing the holy Incarnation.

A. The Angell said unto the Virgin Mary: Behold thou shalt conceive in thy wombe, and bring forth a Son, and shalt call his name J E S U S. The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be borne of thee, shall be called the Sonne of G O D. Isaiah said: The Lord himselfe shall give you a signe; behold a Virgin shall conceive and beare a sonne

Luk. 1. 31. 33.

Isa. 7. 14.

sonne, and shall call his name **IMMANUEL**, which is by interpretation, **GOD with us.**

Q. Mention some saying of the Divine Service hereunto.

a Page 259.

A. In the Homily of repentance it is said: * **JESUS CHRIST**, who being true and naturall God, equall and of one substance with the Father, did at the time appointed, take upon him our fraile nature, in the blessed Virgins wombe, and that of her undefiled substance, that so hee might be a Mediatour between God and us, and pacifie his wrath.

Q. Why is the Virgin *Mary* by name expressed?

y In the shorter Catechisme.

z Heb. 2. 16.

a Mitt. 1. 1.

b Luke 1. 27. &

z 4. 32. 69.

c Luke 1. 28.

The Church readeth it in the Gospel for the day of her Annunciation, *Haile full of grace.*

A. That *Christ* may bee knowne to be that true seed of *Abraham* and *David*, of whom it was from **GOD** foretold and foreshewed by the Prophecies of the Prophets: Of the which *Abraham* and *David* the Virgin *Mary* lineally descended.

Q. In what honour doth the Scripture deliver, that we are to account the Virgin *Mary*?

A. We are to say of her, that shee was highly favoured, that the Lord was with her, that she was the most blessed of women, and that blessed is the fruit of her wombe, and that all generations are to call her blessed.

Q. What further honour of her memoriall doth the Church now retaine?

d See chap. 43.

A. It requireth that the day of her Annunciation, and the day of her Purification bee kept holy.

Q. What signifieth the name *Mary*?

* See *Marinus* his Latine dictionary on the name *Maria*.

A. Saint * *Ierome* saith, that it signifieth in the Syrian tongue, *A Lady* or *Mistresse*. It is observed to signifie according to its letters importance in the Hebrew, *one teaching*, &c.

Q. What

In the shorter
Catechisme.
See Mat. 26. &
27.
Mar. 14. & 15.
John 18. and
19. Chapters.

2. What did Christ suffer under Pontius Pilate?

A. He being falsely and maliciously¹ accused by the Jews, suffered under him a condemnation unto death. He was buffeted, scourged, crowned with thornes, and clothed in purple; and otherwise abused, both most cruelly and spightfully: and finally, with his crosse laid on his neck, he was haled out of the City, into the place named *Calvarie*, where betweene two theeves, they villanously nailed him upon the crosse: upon the which being extreemely tormented, he suffered most painefull and shamefull death, sustaining withall torments of mind more cruell than any bodily death.

2. Recite out of the Service some expressing of Christs suffering.

The second
part, pag. 184.

A. In the homily of the Passion it is said, *Call to mind, O sinfull creature, and set before thine eyes Christ crucified. Thinke thou seest his body stretched out in length upon the crosse, his head crowned with sharpe thornes, and his hands and his feet pierced with nailes, his heart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water and blood. Think thou hearest him now crying in an intolerable agony to his Father, My God, my God, why hast thou forsaken me?*

2. Was not GOD a mover of the Jewes for to use his Sonne thus, seeing he by his Prophets foretold, that Christ should suffer such things?

A. Though God foretold by *David*, that one of Christs owne company would betray him; yet hee moved not Judas Iscariot thereunto, it was the Devill being^a entred into him, which evil spirit^e ruling in the other children of disobedience, moved them unto such wickednesse as they committed.

1 Joh. 13. 27.
1 Eph. 2. 2.

1 Act. 12. 23.

2. How is that saying to be understood, *He being*

being delivered by the determinate counsell and * foreknowledge of God, yee have taken, and by wicked hands have crucified and slaine ?

A. The words only declare, that Gods determinate counsell and foreknowledge was, that CHRIST should in his manhood be left in the hands of the disobedient Jewes ; for hee was to be a sacrifice for the finnes of the whole world. But yet those persons which did crucify him, did it with wicked hands and hearts, as Peter in the same verse signifieth. God also left the bodies of many of his Prophets and Apostles in the hands of wicked ones : Yea, and saith Saint Paul, Unto you it is given in the behalfe of Christ, not only to beleieve in him, but also to suffer for his sake : and yet those which tortured them, are said to have done wickedly therein, and the casting of them into prison is said to bee the worke of the Devill. Wherefore though Christ was not delivered into his enemies hands without his Fathers determinate counsell, foreknowledge, and sufferance ; yet the delivering of him by Judas Iscariot into the Jewes hands, was very great sinne. And this doth Christ himselfe testifie, when as Pilate said unto him, Knowest thou not, that I have power to crucifie thee, and I have power to release thee ? Jesus answered and said, Thou couldest have no power at all against mee, except it were given thee from above : therefore hee that delivered mee unto thee, hath the greater sinne.

Q. How is that other like place to be understood, * Of a truth against the holy child JESUS, whom thou hast annoied, both Herod and Pontius Pilate, with the Gentiles, & the people of Israel were gathered together, for to do what soever thy hand & thy counsell determined afore to be done ?

A. God had foretold by his Prophets, that such and

* This Scripture is wrested by some for to teach adoftrine contrary to the expresse delivery of all holy Scripture, and of the divine Service.

q 1. Joh. 2. 2.

r A 2. 2. 35.

f Phil. 1. 29.

f Mat. 23. 33. 34.

35.

u Rev. 2. 10.

w Joh. 19. 11.

z Act. 4. 27. 28.

⁊ Luke 24. 36.

⁊ Luke 4. 29. 30

⁊ Ioh. 19. 33. 36

⁊ Mat. 27. 64.
65. 66.

* The Greeke word *Προσπον* in Acts 4. 28. translated *determined* hath in it naturally the importance of *limiting*. see *Scapula*, &c. ⁊ Luke 22. 53.

⁊ Luke 23. 50.
⁊ 23. 53.

such things would befall his Sonne *JESUS*, and that hee should undergoe them all. Also when the time of his suffering came, God so ruled the rage of his enemies, that they acted on Christ not whatsoever their malicious mindes could have desired, but what he had determined afore, to suffer that hee should endure. The Jewes afore sought to mischief him, but it was not suffered them. Also when Christ hung on the crosse, the souldiers brake the theeves legges, but not a bone of *Iesus*: and Saint *Iohn* saith, it was so, that the Scripture should be fulfilled, saying, * A bone of him shall not be broken. And *CHRIST*'s body (being by his enemies accounted to have been kept fast) was not so long in the power of the watch, as they intended to have kept it. Of all the evils therefore, which were then wrought upon and against *JESUS*, there proceeded not any one of them from *GOD* (though hee * limited them as they were in the committing) but they proceeded only from the devil, as *CHRIST* himselfe expressly witnessed, saying, * When I was daily with you in the Temple, yee stretched forth no hands against me: but this is your houre and the power of darknesse.

2. Explaine the word *Crucified*.

A. Christ was fastened to a crosse, they nayled him through hands and feet unto it, and hanged him upon the same betwene two theeves, untill he was dead.

2. Where was *CHRIST* buried?

A. Saint *Luke* saith, * There was a man named *Ioseph*, a Counsellor, and hee was a good man, and a just. The same had not consented to the counsell and deed of them; he was of *Arimatea* a City of the Jewes, who also himselfe waited for the kingdome of *GOD*. This man went unto *Pilate* and begged the body of *Iesus*.

And

And he took it downe, and wrapped it in linnen, and laid it in a sepulchre, that was hewen in stone, wherein never man before was laid.

Q. Why is it added, That he was buried?

A. His dead body was laid in grave, that his death should be more evident, and that all men might certainly know it. For if he by and by had revived, many would have brought his death in debate and question, and made it doubtfull.

Q. Afore we passe to the last part of this article, rehearse some Scripture testifying of Christs sufferings in his soule.

A. *Isaiah* saith, *He poured out his soule unto death, his soule was made an offering for sinne, the Lord hath laid on him the iniquity of us all. The Evangelists write that he said, My soule is exceeding sorrowfull even unto death: that being in an agony, he prayed most earnestly, and his sweat was as it were great drops of blood, falling downe to the ground. And being on the crosse, not long afore he gave up the ghost, he cryed with a loud voice, saying, My God, my God, why hast thou forsaken me?*

Q. Recite now some delivery concerning Christs sufferings, as it is in the Church writings.

A. In her larger Catechisme it is said, CHRIST suffered not onely a common death in sight of men, but also was touched with the horror of eternall

e In the shorter Catechisme.

f Mat. 12. 40.

and 27. 60.

1 Cor. 15. 4.

g Isa. 53. 12.

h Verle 10.

i Verle 6.

k Mat. 26. 38.

l Luke 22. 44.

m Mat. 27. 46.

** For the more*

perfect under-

standing of the

word *Hell*, it

may be noted,

that sometimes

it signifieth a

certaine darke

and wofull spi-

rituall estate of

the soule, in the

body in this

present life, out

of which by

Christ, Gods

people doe be-

come deliver-

ed, like as by

Christ they are

preserved from

the hell of the

dammned: and

the said hell in

this world is as

it were a certain

likenes in some

manner and

measure of the unexpressable dolefull hell in the world to come. The Church saith in the homily of the Nativity & of the passion, that *Adam* in stead of the citizen of heaven was become the bondslave of hell and a firebrand of hell. In the Homily for the resurrection and pag. 192. it is said, Christ passed through death and hell, to the intent to put us in good hope, that by his strength we shall doe the same. In the larger Catechisme on the tenth article it is said, Faith lifteth up the mind from hell is self unto life. Whereas in Rev. 1. 18. it is said, that Christ hath the keyes of hell and death, Is it not meant of his letting of peoples minds forth of the first death of sinfulness, and so out of the spirituall or first hell of ignorance, horror, and unreasonableness in the conscience? Consider also the signification of the word hell in Prov. 9. 18.

death: he fought and wraſtled as it were hand to hand with the whole army of hell: before the Judgement ſeat of GOD hee put himſelfe under the heavy judgement and grievous ſeverity of Gods puniſhment: hee was driven into moſt hard diſtreſſe: hee for us ſuffered and went through horrible ſcares, and moſt bitter griefes of mind, to ſatiſſie GODS juſt judgement in all things, and to appeaſe his wrath. For to ſinners, whoſe perſon CHRIST did here beare, not onely the ſorrowes and paines of preſent death are due, but alſo of death to come and everlaſting. So when he did take upon him and beare both the guiltineſſe and juſt Judgement of Mankind, which was undone and already condemned, hee was tormented with ſo great trouble and ſorrow of mind, that he cryed out, *My God, My God, why haſt thou forſaken mee?* Hee ſuffered all theſe things without any ſinne, much leſſe did any deſperation poſſeſſe his ſoule. For hee never ceaſed in the meane time to truſt in his Father, and to have good hope of his ſafety. And being beſet round about with feare, hee was never diſmayed or overwhelmed with ſorrow. And wreſtling with the whole power of hell, he ſubdued and overcame all the force that ſtood againſt him, and all the furious and violent assaults.

¶ Now rehearſe how the Church hath delivered her understanding of CHRISTs deſcent into hell.

A. It is ſaid in her larger Catechiſme: That as Chriſt in his body deſcended into the bowels of the earth, ſo in his ſoule ſepered from his body hee deſcended into * hell: and that therewith alſo the vertue and efficacie of his death, ſo pearced through to the dead, and to very hell it ſelfe, that both the ſoules

Rev. 3. 1.

* The Church ſignifieth, that the hel wherein the departed damned ſoules are, is under the earth, in her largeſt catechiſme on the article of Chriſts aſcenſion, ſaying, That at the name of Jeſus every knee ſhould bowe both of things in heavn, earth, and hell.

See Phil. 2. 10.

e 1 Pet. 3. 19.

of the unbeleeving felt their most painfull and just damnation for ^p infidelity, and Satan himselfe the prince of hell, felt that all the power of his tyranny and darkenesse was weakened, vanquished, and fallen to ruine. On the other side, the ^r dead which while they lived, beleaved in CHRIST, understood that the work of their Redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort. It is said in the Creed in meeter set after the singing Psalmes: *His soule did after this descend, into the lower parts; & dread unto the wicked spirits, but joy to faithfull hearts.*

p Ioh. 8. 24.

q 1. Cor. 15. 55.

Heb. 2. 14. 15.

r Rom. 14. 9.

Col. 1. 20.

2. Shew some Scriptures declaring that Christs soule was in hell.

A. David speaking of Christs soule, saith: *Thou wilt not leave my soule in hell. And Saint Peter twice mentioneth it in his Sermon. Yea the word death in that verse, where our translation is Having loosed the paines of death, is in some Greeke copies* *and* *of hell.* In the vulgar Latine Bible it is also *Inferni* of hell: so in the Syriacke edition it is *רשית* of hell, which is said to bee written by S. * Marke. In the ancient Arabick translation it is *אלהאמה* of hell. Againe the Prophet David saith: * Thou hast delivered my soule from the lowest (or neithermost) hell. And the most ancient Father * *Irenaeus* understandeth, that David there also meant CHRISTs soule. It is the expresse affirmation of other ancient Fathers, that CHRIST in his soule descended into hell, as of *Tertullian*, *Hierome*, &c. And Saint * *Augustine* saith: Who unlesse an infidell (or an unbeleever) will deny that CHRIST was in Hell?

f Psal. 16. 10.

z Act. 2. 27. 31.

24.

* So *Alstedius* relateth in his *Encyclopaedia*, printed anno 1630. and page 167.

w Psal. 86. 13.

x In his 5. book against heresies and the thirty first chap.

y In his ninety ninth epistle unto *Evodius*.

2. Having now heard, what Christ for his part hath

2 1. Ioh. 2. 2.

a The Athanas.
Creed in the
Divine Service
so speaketh,
signifying that
salvation is up-
on condition,
and not to any
one of ripe age
absolutely or un-
conditionally.
b In the collect
for Innoc. day.

* This doctrine
of holy Church
that by Christs
death is pur-
chased a gene-
rall pardon, is
of great conso-
lation and for
daily medita-
tion.

c In the Ho-
mily for good
Friday, the first
part, page 179.
See chap. 26.

d Rom. 1. 5.
and 16. 26.

e Acts 6. 7.

hath suffered for the salvation of universal mankind, that (as the Divine Service saith) hee by his owne oblation of himselfe once offered, hath made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world; Let us now consider what we for our parts are by Christ in his holy Gospel required to doe, under paine of ^a perishing everlastingly.

A. Whereas we are taught to pray ^b *Mortifie and kill all vices in us, that in our conversation, our life may expresse thy faith, which with our tongues wee doe confesse*; It is given unto us for to understand, that the Christian faith doth not consist in a bare beleeving of the story of Christs actions and sufferings; but it hath accompanying it an unfeined striving to imitate Christ in such manner as his Gospell hath prescribed. Most divinely therefore the holy Apostolicall Church of England in a certaine Homily signifieth, That for every one of us in particular to receive part of the generall pardon, which is to bee preached openly in Christs name to all the nations of the world, there is required condition to be observed by us. The Church saith: *Under this condition doth God forgive us, if we forgive other. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon, which our Saviour Christ purchased once of God the Father, by shedding of his precious Blood.* Furthermore Saint Paul saith to the Romanes; That ^c obedience is to be unto the faith. And Saint Luke declareth many Priests of the Jewes to become converted, when they became ^e obedient to the Faith.

Q. Seeing then that Christ is the propitiation for the sinnes of the whole world, what is our duty to beleeve

believe herewithall?

4. The Church saith, both in her larger and shorter Catechisme: *Christs suffering & death is not only a medicine of our miseries, but also an * example for us to follow:*

We ought after this example to bee obedient unto the will of God our heavenly Father, and patiently to take all injuries at mans hands, and to crucifie the wicked lusts of the flesh, and to be as dead and buried unto sinne. And if we bee once dead & buried to sinne, how shall wee hereafter live in the same? In the booke of common prayer, and of Homilies the doctrine of our imitating Christs sufferings is often mentioned, and urged as a matter necessary for our learning and observation. Saint Paul saith: ^f If wee be children then are wee heires, heires of God, and joint heires with Christ; if so be that we suffer with him, that we may be also glorified together. He saith unto Timothy; ^g It is a faithfull saying: For if wee bee dead with him, we shall also live with him. If we suffer we shall also reigne with him. And therefore he said concerning himselfe: ^h That he laboured to know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death. Saint Peter saith: ⁱ Christ also suffered for us, leaving us an example to follow his steps. And againe he saith: ^k Forasmuch as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

2. Expreſſe the required imitation in some more particular manner, How are wee to imitate Christs crucifying?

* This point of Divinity the spirits of disobedience will not take notice of, though the Apostolicall Church of England doth declare it to be necessarily learned, as now along following it is manifested.
f Rom. 8.17.

g 2. Tim. 2. 11.
12.

h Phil. 3. 10.

i 1. Pet. 2. 21.

k 1. Pet. 4. 1.

Gal. 5. 24.

m and 2. 20.

n In the Baptisme Service.

o In the end of the said service.

p In the Baptisme Service.
q Page 194.
Relatus in his
Synagoga lib. 6.
cap. 37. faith
Spirituali mortificationis con-
iuncta est spiritualis
sepultura, que
est continuus
mortificationis
progressus.

r Eph. 6. 12. See
hereunto what
afore is obser-
ved and set in
the margin un-
to the answer
next afore the
exposition on
Christs descent
into hell.
s So readeth
the margin.

A. Saint Paul faith: ¹ They that are Christs, have crucified the flesh with the affections and lustes. Hee said of himselfe: ^m I am crucified with Christ. Neverthelesse, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. We are taught to pray, ⁿ *That we may crucifie the old man.*

Q. How are we to imitate Christs death?

A. The Church declareth where she faith: ^o *We are alwaies to remember that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died, and rose againe for us, so should wee that are baptized, die from sinne, and rise againe unto righteousness, continually mortifying all our evill and corrupt affections; and daily proceeding in all vertue and godlinesse of living.*

Q. How are we to imitate Christs buriall?

A. It is signified, where we are taught to pray: ^p *That the baptized party being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, & utter abolish the whole body of sinne.* The Homily of Resurrection faith: ^q *Saint Paul exhorteth us saying: As wee bee buried with Christ by our Baptisme into death, so let us daily die to sin, mortifying and killing the evill desires and motions thereof.*

Q. Is Christs descent into hell to be imitated of us in any manner?

A. Saint Paul signifieth, ^r *That wee are not onely to wrestle against flesh and bloud, but against principalities, against powers, against the rulers of the darkenes of this world, against spirituall wickednes in high (or heavenly) places: & therefore to take unto*

us the whole armour of God, that we may be able to withstand in the evill day: & having done (or overcome) all, to stand, yea to stand so armed, as hee to the Ephesians hath prescribed. And whereas the Church doth teach us to pray for every party to bee baptized, "*Grant that hee may have power and strength to have victory, and to triumph against the devill, the world, and the flesh*", we are thereby informed, that by the helpe of Christ there may be attained at length in this life some measure of ability so to triumph. Saint Paul told to the Romanes, "*That the God of peace would shortly bruise Satan under their feet. And that in our descending (or entring) into such a warfare against all invisible spirituall enemies, by the helpe of Gods holy spirit wee may at length have some conquest, the Church in a certaine Homily declareth, saying: * If we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as * victory over death, sinne, and hell: Wee have the favour of God, peace with him, holinesse, wisdom, justice, power, life and redemption; we have by him perpetuall health, wealth, joy, and blisse everlasting.* See Master Hierons, second Tome, and page 31. and in his *Helpe unto devotion*, the prayer to bee said at the point of death.

2. What is the fift Article?

A. The third day he rose againe from the dead.

2. How on the third day?

A. As on good Friday hee suffered death, So on Easterday he rose againe.

2. By what power came this his Resurrection to passe?

A. By the power of the Eternall Spirit, as it is written:

2 So in the
margent.

u In the Bap-
tisme Service.

w Rom. 16. 20.
So in the most
fired Letany
it is said, *And
finally so beat
downe Satan un-
der our feet.* See
1. Ioh. 5. 18.

x In the end of
the first part of
the Homily a-
gainst the feare
of death, page
62. the 1. tome.
* A very me-
morable Ten-
rence is,
1. Cor. 15. 57.
58.

2 Rom. 8. 11.
and 1. 4.
1. Pet. 3. 18.

written : ^a If the spirit of him that raised up J E S U S from the dead, dwell in you ; he that raised up Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

Q. Why did C H R I S T then rise againe ?

2 Rom. 4. 25.

A. It is written, ^a That he was delivered for our offences, and raised for our justification. Saint Peter saith : ^b God hath begotten us to a lively hope, by the Resurrection of CHRIST once from the dead, to enjoy an inheritance immortall, &c. Also he rose againe, that the ^c propheties might be fulfilled, which told before, that neither his body should bee touched with corruption, nor his soule be left in hell.

2 1. Cor. 15. 4.
Pl. 16. 10.

Q. Rehearse some saying of the Church concerning the use, which wee are to make concerning Christs Resurrection.

d In the end of
the Homily of
the Resurrect.

A. It is said in a certaine Homily : ^a If wee apply our faith to the vertue thereof in our life, and conforme us to the example and signification meant thereby, wee shall bee sure to rise hereafter unto everlasting glory. S. Paul saith:

2 Rom. 6. 4. 5.

^c We are buried with him by baptisme into death, that like as C H R I S T was raised up from the dead by the glory of the Father; even so we also should walke in newnesse of life. For if wee have bin planted together in the likenesse of his death: we shall be also in the likenesse of his Resurrection. And to the Colossians hee saith: ^e If yee be risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things upon the earth. Wherefore the Church saith in her larger Catechisme: *If we be risen againe with Christ, if by assured faith and stedfast hope we be conversant with him in heaven, then ought we from hence*

f Col. 3. 1. 2.

henceforth to bend all our cares & thoughts upon heavenly, divine, and eternall things, not earthly, worldly, and transitory. And as wee have heretofore borne the image of the earthly man, we ought from henceforth to put on the image of the ^{*} heavenly man, quietly and patiently bearing, after his example, all sorrowes and wrongs, and following and expressing his other divine vertues so farre as mortall men be able.

g 1. Cor. 15. 49.

* This and all other the Church-her high divine deliveries wee should learne and alwaies remember.

b In the Homily of the Resur. pag. 190.

Q. How long did Christ remaine upon the earth after that he rose againe?

A. It is said, ^h That it pleased our Saviour not straightway to withdraw himselfe from the bodily presence and sight of his disciples, but hee chose out forty dayes, wherein he would declare unto them, by manifold and most strong arguments and tokens, that hee had conquered death, and that hee was also truly risen againe to life.

Q. What is the sixt Article?

A. He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

Q. On what day did Christ ascend into heaven?

A. On the ⁱ fortieth day after his Resurrection, the which is called *Ascension day*, or commonly *Holy Thursday*.

i Acts 1. 3.

Q. In what manner did he ascend?

A. ^k He was taken up, and a cloud received him out of his Apostles sight, Angels being present with their service unto him.

k Acts 1. 9. 10.

^l In the Homily of the Resur. m Ioh. 17. 5.

ⁿ 1. Pet. 3. 22.

^o So in the preface to bee read on Ascension day.

Ioh. 14. 3.

Q. Why did hee ascend into heaven?

A. It is said: ^l That hee ascended up to his father into the heavens, there to receive the ^m glory of his most triumphant conquest and victory: also to ⁿ prepare a place for us, that where hee is, thither might wee also ascend, and

o Eph. 4. 10.

reigne with him in glory : o also that he might fill (or fulfill) all things.

p So in the margin.

2. What use are we to make of his ascending?

A. The use is signified unto us in the collect for Ascension day, and also in the Collect for the Sunday after, where we are taught to pray : *Grant that we may in heart and minde ascend into heauen, and with him continually dwell* : therefore also to pray, *O God, leave us not comfortlesse, but send to us thy holy Ghost to comfort us, and to exalt us unto the same place.* Saint Paul being on earth said, *q* that his conversation was in heaven : So we are to lift up our hearts unto the Lord, that wee may receive of his spirituall gifts, which he being ascended now on high, doth give unto men.

q Phil. 3. 20.

r Eph. 4. 8.

2. What is meant by the words, *Hee sitteth at the right hand of God the Father Almighty*? May wee suppose and imagine that God hath the shape or forme of a man?

* In the larger Catechisme.

f 1. King. 2. 19.

PL 110. 1.

Mat. 20. 21.

t Eph. 1. 20. 21.

22 23. and 5.

23.

Col. 1. 17.

w Phil. 2. 9. 10.

x So speaketh the Church in the end of the answer next afore. Sundry of the ancient fathers have delivered, that hell is under the earth.

A. * No. But because wee speake of God among men, we doe in some sort after the manner of men, expresse thereby how CHRIST hath received the Kingdome given him of his Father. For *t* Kings use to set them on their right hands to whom they vouchsafe to doe highest honour, and make Lieutenants of their dominion. Therefore in the words is meant, that God the Father made CHRIST his Sonne the head of the Church, and that by him his pleasure is to preserve them that bee his, and to governe all things *u* universally. Hee hath exalted him to the highest heighth, and given him a name, that is above all names, that at the Name of JESUS every *w* knee should bow, both of things in heaven, earth and *x* hell.

2. What

Q. What is the seventh article?

A. From thence shall hee come to judge the quick and the dead.

Q. From whence is it meant that CHRIST shall so come?

A. From out of heaven, from the right hand of God the Father Almighty. The Scripture saith,^y The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remaine, shall be caught up together with them in the clouds, to meet the LORD in the ayre, and so shall wee ever be with the LORD. The Church saith, * By CHRIST hath Almighty GOD decreed to dissolve the world, to call all before him; to judge both the living and the dead; and finally by him shall hee condemne the wicked to eternall fire in hell, and give the good eternall life, and set them assuredly in presence with him in heaven for evermore.

Q. Is there any other judging of mankind by CHRIST JESUS?

A. Yea, hee judgeth every soule so soone as it is gone out of the body, as he himselfe concerning^a *Dives* and *Lazarus* declareth. The divine Service saith, * *That after this life, there is an account to be given unto the righteous Judge, of whom all must be judged without respect of persons.* Saint Paul saith,^b After death is a judgement. And whereas the holy Scripture and the divine Service doe many times declare, that CHRIST will pronounce judgement upon every one of mankind, without respect of persons according to their^d works done here in their bodies, doth not the doctrine of Absolute Reprobation, viz. That GOD hath from all eternity,

y 1. The. 4. 16.
17.

z In the Rogation Homily,
page 229.
a. Cor. 5. 10. 11.
Act. 10. 42.
See Chap. 31.

a Luke 16. 22.
23. 25.

* In the Visitation Service.

b Heb. 9. 27.

c see the scriptures quoted in the margin of Wisd. 6. 7.

d See the scriptures quoted unto Pl. 62. 12.

see the end of
the Athanasian
Creed, and
Chap. 31.

f Rom. 2. 6. 7.

8. 9. 10. 11.

g Pl. 33. 13. 14.

15. Wild. 6. 7.

h Rev. 3. 20.

Heb. 3. 6. 7. 8. 15.

Prov. 1. 23. 24.

&c.

i Pl. 24. 6. 7.

Rev. 3. 20.

Sir. 15. 14. 15.

16. 17.

Jer. 21. 8.

2. Cor. 6. 1.

Jude 4.

See the transla-
tion thereof in
the Epistle for
Simon and Iudas
day.

k Ezech. 18. 23.
25. 29. 30. 26.

27.

* So the most
greatly learned
Doctour in our
Church, Master
Thomas Jackson
in his 18. Chap.
of the first part
of Gods essence
and attributes
delivereth.

Read most deli-
gently from
Cap. 14. to that
Bookes end.

The farty may
there under-
stand much.

eternity, irrevocably, irresistibly, and unchangeably decreed and ordained some to be damned everlastingly, to whom (as they say) he offereth not his grace as he doth unto others; but doth withhold from such his Spirits calling on them; doth not the said doctrine directly crosse Christs righteous and * unpartiall judging of all mankind? How can hee equally and in an even maner judge every soule according to his^f deeds; if he hath not * fashioned every heart alike, and created all with a^h power to heare the voice of his preventing grace when it calleth, and to open the doore of their hearts, when he by his spirit knocketh thereon? The whole * eighteenth Chapter of *Ezechiel* is by the wisdom of G O D of purpose made for to roote out such an opinion out of the minde of Mankind, which was in hatching in those times. And so the *whole Homily of falling from God* is by the divine wisdom of the Church made for to keepe forth of our minds such an opinion of Jesus Christ the righteous Judge eternall. What can be possibly said more plaine-ly, than doth the Lord there by *Ezechiel*? O house of Israel, are not my wayes equal? I judge you every one according to his wayes. See *Ezech. 18.* the whole. It is not possible to utter unto the full, into what a slomber, sleepe, yea death in sinfulnessse the said doctrine of * Absolute Reprobation hath brought the world, wheresoever it hath beene received for a truth. But wheresoever the Catholike doctrine in that point is beleaved, as it is delivered in the booke of common prayer, there people fearing Christs dreadfull and unpartiall judgement doe betake themselves not to receive G O D s grace in vaine, but as the Gospell commandeth, for to worke out their owne salvation with feare

feare and trembling by a true and lively Faith in Christ Jesus.

2. Doth Christ in no manner judge people in this life?

A. Many Scriptures doe expresse that hee judgeth in some manner both bodies and soules now in this world. *David* saith, ¹ Thou rendrest to every man according to his workes. *Saint Peter* saith, ² If yee call on a Father, who without respect of persons judgeth every one according to his workes, passe the time of your sojourning here in feare. *David* saith, ³ G O D standeth in the congregation of the mighty, he judgeth among the Gods. Hee saith concerning the disobedient Jews, God gave them their request, but ⁴ sent leanneesse into their soule. Doth not *Saint John* foretell CHRIST S ⁵ judging the great whore, in this life? Are not Judgements ⁶ temporall on body and soule in this life denounced to come downe upon people of disobedience, in all places of the holy Bible? Had not ⁷ *Saul*, ⁸ *Indas*, and the like, whiles they here lived, some ⁹ tast of their eternall judgement? Doth not Gods Spirit beare ¹⁰ witnesse with obedient spirits, whereby they can call, *Abba*, Father? And doth not the holy Spirit stil shew it selfe grieved, which as contrary to the light of it in the conscience, some will sin by false swearing and the like horrible abominations, in that it smiteth the spirit of man and woman, ¹¹ woundeth the conscience, sendeth ¹² prickes into the heart, and remorses into the mind? *David* saith, ¹³ God judgeth the righteous, and God is angry with the wicked every day. ¹⁴ The Lord is knowne by the judgement which he executeth: the wicked is snared in the worke of his owne hands. ¹⁵ *Higgaion*. ¹⁶ *Selah*.

1 Pl. 62. 12.
m 1. Pet. 1. 17.
n Plal. 82. 1.
o Plal. 106. 15.
p Rev. 19. 2.
q See all Deut.
28. Lev. 26.
Joh. 5. 22. 23.
Mit. 28. 18.
r 1 Sam. 28. 6.
15. 16.
s Mat. 27. 4. 5.
t Ilu. 66. 24.
 The Hebrew word there rendered *have transgressed*, is *transgressing*, and it importeth *wisely*, see Heb. 10. 26. See Cap. 97. & pag. 380. See in *Ride's Dictionary on Conscientia*.
u Rom. 8. 16. 15.
w Prov. 13. 14.
x Act. 2. 37.
 See Chap. 1. of Divinity.
y Ro. 2. 15. 16.
z Plal. 7. 11.
3 Plal. 19. 6.
a A meditatio on alwaies (as some do interpret.)

2. What is the eighth article ?

A. I beleeeve in the holy Ghost.

2. What is the holy Ghost ?

*e*In the homily
for whit Sunday
pag. 207. 208.

A. The Church thus declareth, *e* The holy Ghost is a spirituell and diuine substance, the third person in the Deity, distinct from the Father and the Son, and yet proceeding from them both. As for his proper nature and substance, it is altogether one with God the Father, and God the Sonne, that is to say spirituell, eternall, uncreated, incomprehensible, almighty; so be short, he is even God and Lord everlasting. In the sacred ^d song to be sung at Ordering of Priests, it is said,

d Called Veni
Creator. See
chap. 5.

*Thou art the very comforter
in all woe and distresse,*

*The heavenly gift of God most high,
which no tongue can expresse.*

*The fountaine and the lively spring,
of ioy celestially,*

*The fire so bright, the love so cleere,
and unition spirituell.*

In the Nicene Creed he is also called *the LORD and giver of life, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets.* Most memorably hereunto is it said in the Rogation Homily, *e* Let us with so good heart pray, as the wise man did, and we shall not faile but to have the assistance of the holy Ghost. For ^fhee is soone seene of them that love him, hee will be found of them that seeke him : for very liberall and gentle is the spirit of wisdom. In his power we shall have ^{*} sufficient ability to know our duty to GOD, in him we shall be comforted and couraged to walke in our duty, in him we shall be meet vessels to receive the grace of Almighty GOD : for

e Page 230.

f Sap. 6. 12. &c.

** All these operations of the holy Ghost, which are here by the diuine wisdom of the Church reckoned up, are greatly memorable.*

it is hee that purgeth and purifieth the minde by his secret working. And he onely is present every where by his invisible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts of Almighty GOD, hee sitteth in the tongue of man for to stirre him to speake unto his honour; no language is hid from him, for hee hath the knowledge of all speech, hee only ministreth spirituall strength to the powers of our soule and body. A great part of the Homily for Whitsunday openeth the mystery of the holy Ghost. And because it is the eighth article of the Christian faith to beleve in the holy Ghost, so great a matter in the Christian Religion, therefore in the godly prayer for 3 Sunday wee are taught to say, *O Almighty and mercifull Lord, which givest unto thy elect people the holy Ghost as a sure^b pledge of thy heavenly Kingdome: grant unto us, Lord, thy holy Spirit, that he may beare witnesse with our spirit, that we be thy children, and heires of thy Kingdome; and that by the operation of this spirit, wee may kill all carnall lusts, unlawfull pleasures, concupiscences, and evill affections contrary unto thy will, by our Saviour and Lord Iesus Christ.*

2. What is it to beleve in the holy Ghost?

A. Not onely to beleve that there is an holy Ghost (i which thing also * some consider not on) but also to expect the comming of it into our hearts, from the Fathers sending in CHRISTs name. And therefore it is to be^k prayed for, yea and to be prayed unto, and to be worshipped as God eternall, coequall with the Father and the Son, and faith, and hope, and^l confidence is also to be had in him the Lord Almighty.

ing Psalms, wherein prayer is for the receiving the holy Ghost. Ioh. 14. 26. & 15. 26. & 16. 13. & so saith the Church in both her Catechisines on this article, and delivereth sundry more considerations about the working of the holy Ghost in us.

L 2

2. What

g This divine prayer is set among the godly prayers after the reading

Psalmes of the common prayer bound unto the smaller Bibles.

b 2 Cor. 1. 22.

Eph. 1. 13. 14.

i Act. 19. 2.

* Many in these dayes will take no notice of what the church faith, when a Bishop is consecrated, and a Priest is Ordered, the which is expressed in the divine service then to be read.

4 The Church therefore hath a divine songs unto the singing

Q. What is the ninth article?

A. The holy Catholike Church, the communion of Saints.

Q. How is the visible Church of CHRIST described?

A. It is said to be a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessity are requisite to the same.

Q. Why is the Church called holy?

A. It is said, * That by this markes it may be discerned from the wicked company of the ungodly.

Q. What is the meaning of *Church Catholike*?

A. It is said in the larger Catechisme thus, It is as much as if I called it universall: for this company or assembly of the godly is not pent up in any certaine place or time, but it containeth and compriseth the universall number of the faithfull, that have lived and shall live in all places and ages since the beginning of the world, that there may be one body of the Church, as there is one CHRIST, the only head of the body. For whereas the Jewes claimed and challenged to themselves the Church of God as peculiar and by lineall right due to their nation, and said that it was theirs, and held it to be only theirs: the Christian faith professeth that a great number and infinite multitude of godly persons, gathered together out of all countries of the world, out of all parts of all nations every where, and all ages of all times, by the strength and power of his holy word and voice, and by the divine motion of his heavenly Spirit, is by God incorporated into this Church as into his owne city, which all agreeing

m So faith the Churches article thereof.

n In each catechisme.
1. Pet. 1. 15. 16.

o Eph. 4. 4. 5. 6.

ing together in one true faith, one mind and voice, may be in all things obedient to Christ their only King, as members to their head.

Q. What meaneth the Communion of Saints?

A. It is said also in the larger Catechisme, Whereas God hath as well in all coasts and countries, as in all times and ages, them that worship him purely and sincerely, all they, though they be severed and sundred by divers and farre distant times and places, in what nation soever, or in what land soever they be, are yet members most neerely & conjoynd and knit together of one and of the selfe same body whereof CHRIST is the head. Such is the communion that the godly have with God and among themselves. For they are most neerely knit together in community of spirit, of faith, of sacraments, of prayers, of forgiveness of sins, of eternall felicity, and finally, of all the benefits that God giveth to his Church through CHRIST. Yea they are so joynd together with most strait bonds of concord and love, they have so all one mind, that the profit of any one and of them all is all one, and to this endeavour they doe most bend themselves, how they may with interchange of beneficial doings with counsell and help, further each other, in all things, and specially to attaining of that blessed and eternall life. But because this communion of Saints cannot be perceived by our senses, nor by any natural kind of knowledge or force of understanding, as other civill communities and fellowships of men may be, therefore it is here rightly placed among those things that lie in beleefe.

Q. Hath not the Church here on earth any manner of Communion with the Saints in heaven?

Ephe. 4. 15. 16.

9 Psal. 133. 3.
Col. 2. 19.

12. Cor. 13. 14.
and 1. Joh. 1. 3.

1. Cor. 12. 26.

Phil. 2. 4. 10.
21.
Rom. 12. 5.

2 Pf. 34. 7. and
91. 11. 12.
Dan. 12. 1.
Eph. 3. 10.

10 Heb. 12. 22.
33. 34.

2 Mar. 16. 19.
and 18. 18. 19.
Luke 24. 47.
Ioh. 20. 23.

* The Atheists
and libertines
of these dayes
have this sacred
doctrine in
great derision.
See chap. 63. of
the Christian
Divinity.
y Ioh. 15. 4. 6.
Eph. 5. 23.
Matt. 24. 13.

A. Yea, they have such as is testified in the holy Scriptures. The Divine Service in the Collect for the day of Saint Michael and all Angels, signifieth, * *That they which alway doe Gods service in heauen, doe by his appointment succour and defend us here on earth.* Also the Church in her proper preface to bee read on all the high Feast dayes of the yeere, having mentioned the great mercies of God towards all mankind through **JESUS CHRIST**, concludeth, saying: * *Therefore wisb Angells and Archangells, and with all the company of heauen, we laud and magnifie thy glorious name, &c.*

Q. What is the tenth Article?

A. The Forgivenessse of finnes.

Q. Why is there by and by after the Church made mention of the forgivenessse of sinne?

A. In the larger Catechisme it is said: First, because the * keyes, wherewith heaven is to be shut and opened, that is, that power of binding and loosing, of reserving and forgiving finnes, which standeth in the ministerie of the word of God, is by Christ given and committed to the * Church, and properly belongeth unto the Church. Secondly, because no man obteineth forgivenessse of finnes, that is not a true y member of the body of **CHRIST**, that is, such a one as doth not earnestly, godlily, holily, yea and continually, and to the end, embrace and mainteine the common fellowship of the Church.

Q. Is there then no hope of salvation out of the Church?

A. The said Catechisme saith: Out of it can be nothing but damnation, death and destruction. For what hope of life can remaine to the members, when they are pulled asunder and cut off from the head and body?

body? They therefore that seditiously stirre up discord in the Church of G O D, and make division and ^a strife in it, and trouble it with sects, have all hope of safetie by forgivenesse of sinnes cut off from them, till they be reconciled and returne to agreement and favour with the Church.

Q. What is meant by the word forgivenesse?

A. It also saith: That the faithfull doe obtaine at Gods hand discharge of their fault, and pardon of their offence: For G O D for ^a C H R I S T s sake freely forgiveth them their sinnes, and rescueth and delivereth them from judgement and damnation, and from punishments just and due for their ill doing.

Q. Is there nothing at all to be done on our behalf, that we may obtaine forgivenesse of sinnes?

A. The Church saith: Although among men, the fault once graunted, it is hard to obtaine forgivenesse of him that ought to be the punisher of offences, yet even they that are strangers to our religion, have not bin ignorant, that confession is a certaine remedy to him that hath done amisse. The Lord promiseth that he will pardon sinners if they ^b repent, if they amend & turn their hearts from their naughty lives unto him.

Q. Though to treat of repentance be proper, where it is mentioned in the most sacred Catechisme, yet because here it hath bin spoken of, and it is the condition which we are required to keepe and performe, if we should have of God through C H R I S T pardon for our sins, it is profitable now to have it explained. Recite therefore, what saith the Church of it unto this Article?

A. It saith, That it hath two chiefe parts, The mortifying of the old man or the flesh: and the quickening of

2 Rom. 2. 8. /
and 16. 17.
Gal. 5. 20. 21.
Tit. 3. 10. 11.
See the 1. part
of the Homily
against conten-
tion.
See chap. 91.

2 Pl. 3. 1. 3.
A. 13. 38. 39.
Eph. 1. 7.
Col. 4. 32.
1. Ioh. 2. 12.

6 Ter. 18. 8. 2.
A. 13. 19. 20.
I. 55. 7.

e Pl. 1. 3. 4. 17.

Prov. 28. 13.

2 Cor. 7. 10. 11.

1. Ioh. 1. 9.

Ezec. 36. 31.

Luke 15. 18.

and 23. 41.

e 1. Cor. 11. 31.

of the new man or the spirit. The mortifying of the old man is unfeined and sincere acknowledging and confession of sin, and therewith a shame and sorrow of minde, with the feeling whereof the person is sore grieved; for that he hath swarved from righteousness, and not bin obedient to the will of GOD. For every man ought, in remembring the sins of his life passed, wholly to mislike himselfe, to be angry with himselfe, and to be a severe judge of his own fault, and to give sentence and pronounce judgement of himselfe, to the intent hee abide not the grievous judgement of God in his wrath. This sorrow some have called contrition, wherunto are joyned in neerenesse and nature an earnest hatred of sin, and a love and desire of righteousness lost.

2. But the conscience of heinous offences, and the force of repentance may be so great, that the minde of man on each side compassed with feare may be possessed with despaire of salvation.

f Gen. 4. 13.

Matt. 27. 3. 4.

g 2. Cor. 2. 7.

h Eph. 4. 23. 24.

i Gal. 3. 23. 25.

k Luke 4. 18.

L Act. 2. 41. 46.

and 16. 34.

1 P. 1. 16. 3. 4. 6.

7. 8. 10.

4. The answer of the Church is: That is true, unless God doe bring comfort to the greatnesse of sorrow. But to the godly there remaineth yet one other part of repentance, which is called renewing of the spirit, or quickening of the new man, That is, When faith cometh and refresheth and lifteth up the minde, so troubled, asswageth sorrow, and comforteth the person, and doth revoke and raise him up againe from desperation, to hope of obtaining pardon of God through CHRIST, and from the gate of death, yea from hell it selfe unto life. And this is that we professe, that wee beleewe the forgiveness of sinnes.

Q. What is the eleventh Article?

A: The

1. The Resurrection of the body.

2. When shall that be?

1. In the Athanasian Creed it is said: *That at CHRISTS coming all men shall rise againe with their bodies, and shall give account for their owne workes. And they that have done good, shall goe into life everlasting: and they that have done evill into everlasting fire.*

m Matt. 15. 31.
32-33. 46.
Rom. 14. 10.
12. 11.
Ioh. 5. 28. 29.

2. In what sort shall the body of every Saint be raised up?

1. It is signified in the Scripture set in the Buriall Service, saying: "Our LORD JESUS CHRIST shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

n Phil. 3. 21.

2. What use may we make from beleeving the generall Resurrection in the last day?

1. That we may be partakers of the * glorious Resurrection in the life everlasting, it is necessary that we now have part in the first Resurrection, because it is written: "Blessed & holy is he, that hath part in the first resurrection, on such the second death hath no power.

* So speaketh the Church in her prayer appointed to be said afore an Homily or sermon, in Canon 55.
e Rev. 10. 6.
Eph. 5. 14.

2. What is the first Resurrection?

1. The Church doth signifie unto us, what it is in the Service of buriall, where it teacheth us to pray: *Wee meekely beseech thee, O Father, to raise us from the death of sinne unto the life of righteousness.*

p Rom. 6. 5. 17.
18.

2. What is the twelfth article?

1. The life everlasting.

2. Rehearse some of the Divine Service saying, Where it is signified, what that life is?

1. In the Service for the Buriall of the dead, it is declared to be, *An ever living, with the Lord, and in whom to bee in rest, joy, and felicity; to have perfect com-*

q 1. Thes. 4. 17.
r Wils. 3. 1. 3.

Phil. 3. 21.

1 Pl. 73. 24.

summation and blisse, both in body and soule, in Gods eternall and everlasting glory.

¶ Recite how the Church hath shewed, that the condition of all soules departed in the true faith of Christ now is.

¶ In the end
of the third
part, and page
68.

4. In the Homily against the feare of death it saith,
" That blessed and comfortable is the state of the heavenly life to come, and sweet is the condition of them that depart in the LORD, how they are delivered from the continuall encumbrances of their mortall and sinfull body, from all the malice, Crafts, and deceits of this world, from all the assaults of their ghostly enemy the devill, to live in peace, rest, and endlesse quietnesse; to live in the fellowship of innumerable Angells, and with the congregation of perfect just men, as Patriarchs, Prophets, Martyrs and Confessors, and finally unto the presence of Almighty God, and our Saviour JESUS CHRIST.

¶ What use are we to make from beleefe of this Article concerning the life of the world to come?

¶ It is among
the godly pray-
ers at the end
of the divine
service.

4. In the prayer for Saturday we are taught to desire of God to graunt unto us sure hope of the life everlasting, that wee being in this miserable world, may have some taste and feeling of it in our hearts. In a prayer of the matrimony service, we are instructed to beseech GOD for to sow the seed of eternall life now in our minds. The Church in an Homily saith: Apply your selves to live in CHRIST, that CHRIST may still live in you, whose favour and assistance if ye have, then have you everlasting life already within you. And Saint Paul to the Hebrews plainly sheweth, that now a taste of the powers of the world to come may be enjoyed. Wherefore if we would have the fulnesse of life everlasting in the world to come, we are to begin

¶ The Homily
of the Refur-
rection, p. 195.

¶ Heb. 6. 5.

now

now with that which the Scripture calleth that life. *2 Ioh. 12. 50.*

*CHRIST faith, That his Fathers commandement is life everlasting: and therefore his requiry is; if thou wilt enter into a life, keepe the Commandements. *a Mar. 19. 17.*

And the Church delivereth hereon, *That the works of the b morall commandements of God be the very true works of faith, which lead unto the blessed life to come.*

b In the beginning of the second part of the Homily of good workes, pages 32. 33. 50 in the end of the third part of that Homily and page 39.

Q. Why doth the Creed make mention only of life everlasting, and of hell no mention at all?

A. In the larger Catechisme it is said: This is a confession of the Christian faith, which pertaineth to none but to the godly; and therefore rehearseth onely those things that are fit for comfort, namely the most large gifts which God will give to them that bee his. And therefore here is not recited what punishments are provided for them that be out of the Kingdome of God.

Q. Why is the word *Amen* added to the Creed?

A. It is observed to be added, as a seale of the beleeve: For although the Creed be not a prayer, yet this particule is justly added thereto, as a seale of the faith, whereof a summe is in the Creed.

Q. Why doth the Church immediatly after the Creed make this question, *What doest thou chiefly learne in these articles of thy beleeve?*

A. Because it is her holy minde, that every one should have some understanding of what they have learned by heart. And therefore immediatly after the ten Commandements, and the Lords prayer, the like question is made.

c A.C. 3. 30. Neh. 8. 9. 1. Cor. 14. 16.

Q. What is the summe of the Catechismes answer thereunto?

A. That we are to have a right beleeve in each per-

d The 1. part,
Pages 208. 209.

son of the Trinity. And the Church saith in the ^d homily for Whitsunday, *As there are three severall and sundry persons in the Deity, so have they three severall and sundry offices proper unto each of them: the Father to create, the Sonne to redeeme, the holy Ghost to sanctifie and regenerate.*

2. Seeing on the first article of the Creed it hath been spoken concerning *G O D* the Fathers creation of all things, there needeth here no question thereon. Shew now how Christ hath redeemed all Mankind.

A. Saint Paul saith, ^e That hee gave himselfe a rancome for all; hee died for universall Mankind. Even so expressely speaketh the Church in the homily for the passion: *C H R I S T* suffered death ^f universally for all men. Againe, ^g The death of *C H R I S T* is availeable for the redemption of all the world. To the Romanes it is said, ^h As by the offence of one, judgement came upon all men to condemnation: Even so by the righteousness of one, the free gift came upon all men unto justification of life. In the second Antheme to be read on Easter day, it is said, *As by Adams all men doe die: So by C H R I S T all men shall be restored unto life.* Further saith the Church, ^k *G O D* gave *C H R I S T* to the whole world, that is to say, unto *Adam*, and to all that should come after him. The Scripture saith, *God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them.* Now he commandeth ^m all men every where to repent. ⁿ He hath offered faith unto all men. The grace of *G O D* that bringerh salvation hath appeared unto all men. And *C H R I S T* gave himselfe for us, that hee might ^o redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good workes: That we be-
ing

e 1. Tim. 2. 6.

2. Cor. 5. 15.

Heb. 2. 9.

See Chap. 25.

f Page 181.

g In the first part of the homily of the Sacrament, p. 200.
h Rom. 5. 18.

i 1. Cor. 15. 22.

k In the second part of the passion Homily, page 185.

l 2. Cor. 5. 19.

m Act. 17. 30.

n Verse 31.

o Tit. 2. 14.

ing by him & delivered out of the hands of our enemies might serve God without feare, all the dayes of our life in holinesse and righteousness before him. And whereas hereagainst it is said by some, That Christ dyed not for universall Mankind efficiently or effectually, namely for such as perish; they consider not, what the Scripture signifieth **C H R I S T** to have done, that hee did it not in phantasie; but in reality, in very deed. Saint *Peter* in 2. Ep. 2. 1. foretelleth, That there would be those which will bring in damnable heresies, even denying the Lord that *bought them, and bring upon themselves swift damnation. And Saint *Paul* signifieth more, where hee saith, O how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the covenant, wherewith hee was *sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? *Heb.* 10. 29. Also in 1 *Ioh.* 2. 2. it is not said, that **C H R I S T** is the propitiation for the sinnes of the world, but for the sinnes of the whole world; for to include uniuersall mankind therein, and not to exclude so much as any one of the whole posterity of *Adam*, that ever was, or that now is, or that shall be at any time hereafter.

Q. What is the holy Ghosts sanctifying of people?

A. It is shewed in the Homily for Whitsunday, where it is said, It is the holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of **G O D**, such as otherwise of their owne crooked and perverse nature they should never have. As for the workes of

Luk. 1. 74-75.

* If Christ bought them, his death was efficient or effectual for them, until they abused his grace. See *Jude* 4. according to the translation in the epistle for *Simon & Jude* day.

* If he was sanctified with the blood of the covenant, then was Christ's death efficient unto him, until he had thus sinned against it. *Heb.* 10. 26. ¶ In the first part, pag. 209.

Eph. 2. 8.

the spirit, the fruits of faith, charitable and godly motions, if hee have any at all in him, they proceed only of the holy Ghost, who is the onely worker of our sanctification, and maketh us new men in Jesus Christ. Such is the power of the holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to worke the spirituall and new birth of man, unless he do also dwell and abide in him.

2. Cor. 5. 17.

2. Jer. 50. 5.

1oh. 3. 3. 6.

2. 1. Cor. 3. 16.

17. and 6. 19.

2. 2. Cor. 6. 16.

17. to dwell

2. 1. Pet. 2. 9. 10.

¶ In the divine service of baptism.

¶ So it is signified in the Homily of salvation, the third part, page 19.

¶ In page 19.

¶ In the end of

the order of confirmation,

the very words next

after the Cate-

chism.

2. What is meant by people elect?

1. All such whom God doth choose out of mankind for himselfe, to be temples for his holy dwelling and walking in them, and to be partakers of all his promises, and to set forth his praise, honour, and glory.

2. Who among Infants are the elect?

1. Every one that is baptized dying in his infancy, or while he or she is in infancy. So the Church signifieth, where it teacheth us to pray, saying, *Grant that they may ever remaine in the number of thy faithfull and elect children.* For whereas we are to beseech for their ever remaining among the number of the faithful and elect children, it necessarily implyeth, that they being baptized are of the number of Gods elect. For every Infant baptized is justified, is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and is endued with the sundry blessings mentioned in the divine service of baptism. The Homily of salvation saith, *Infants baptized and dying in their infancy, are by the blood of Christ washed from their sinnes, and brought to Gods favour.* In the Communion booke it is said, *That children being baptized have*

have all things necessary for their salvation, and are undoubtedly saved. The Lord Jesus saith, * Who such belongeth the Kingdome of God : and therefore hee willet that little children be brought unto him for to receive his blessing.

2. Who among those of perfect age are Gods elect?

1. The Church declareth in the homily of the Nativitie, saying, *After Christ was once come downe from heaven, and had taken our frailty upon him, he made all them that would receive him truly, and believe his word, good trees.* &c. also the elect and chosen people of Gods. Christ saith, Behold, I stand at the doore and knocke if any man heare my voice, and open the doore, I will come in to him, and will sup with him, and hee with me. Again he saith, He that hath my commandments, and keepeth them, he is he that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto him : I and my Father will come unto him, and make our abode with him. Saint Paul hereunto saith, * If any man love God, the same is * knowne of God. Is not such a coming of Christs spirit into one an electing of him to be his temple, from among the many people of the world, which stop the eares of their soules, shut the doores of their consciences, and harden their hearts, for to keepe out Christs word and spirit from ruling within them? *

2. Whereas the Church in that prayer of Baptisme beseecheth, *That every baptized party may remaine in the number of Gods elect :* Are wee not given to understand, that it is possible for such to become to be out of that number, if they, when they come to perfect man-

shall

Mar. 16. 14.

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54. 55.

55. 56.

56. 57.

rall age, doe not duely take heed lest they fall?

¶ In page 218.

(See concerning election, from what kind thereof some have fallen, and from what kind thereof none are read to have fallen, in the treatise thereof by that godly & greatly learned man (as yet) living, in his works called *Opuscula*, printed anno 1613.

¶ See page 55, in the second part thereof, n Isa. 5. 5. 6. 7.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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¶ In verses 5. 6.

7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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A. The Homily for Rogation saith, it profiteth not the Jewes, which were Gods elect people, to heare much of God, seeing that he was not received in their hearts by faith, nor thanked for his benefits bestowed upon them: their unthankfulnesse was the cause of their destruction. In the Homily of falling from God, it is likewise taught, saying, By these threatnings we are admonished and warned, that if wee which are the chosen vinesyard of God, bring not forth good grapes, that is to say, good workes that may be delightful and pleasant in his sight, when he looketh for them; but rather bring forth wild grapes, that is to say, sowre workes, unsavoury and unfruitfull; then he will pluck away all defence, &c. and suffer us to perish.

2. Seeing then that some have perished, which have been pronounced to have been in the number of Gods elect, what counsell doth the holy Ghost give unto us for to prevent such falling?

A. Saint Peter saith, ° If yee doe these things, yee shall never fall. Namely, if the eight matters of Christianity reckoned up by him be in us, and doe abound within us continually. In like manner holy Church having in the latter part of her Communion-exhortation reckoned up the weighty duties enioyned unto us by Christs Gospell, saith in most divine and ever memorable manner, This if we doe, Christ will deliver us from the curse of the law, and from the extreme malediction, which shall light upon them, that shall beset on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father. It is greatly observable hereunto, what Peter saith unto those, to whom hee wrote his first Epistle, ¶ That they submitting to obey Christs Gospell, from being not a people of God, became

came to be his people : and having not obtained mercy afore in the time of their disobedience, when as they turned unto obeying of Christs commandements, they obtained mercy. Much considerable hereunto is also that saying of *David* unto *Solomon*, * And thou *Solomon* my son, know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing minde ; For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, he will be found of thee : but if thou forsake him, he will * cast thee off for ever. Christ said unto his disciples, If yee continue in my word, then are yee my disciples indeed. And yee shall know the truth, and the truth shall make you free. Againe hee saith, * As the Father hath loved mee, so have I loved you : continue yee in my love. If yee keepe my commandements, yee shall abide in my love, even as I have kept my Fathers commandements, and abide in his love. If a man abide not in mee, hee is cast forth as a branch, and is withered. He that * endureth unto the end, shall be saved.

2. Doth not the Church in her article of Predestination teach a doctrine contrary hereunto?

1. The holy Apostolicall Church of England professeth no * doctrine contrary to Gods word ; neither is there any thing in all her 39. Articles, which is contrary to the doctrine of the book of Common prayer. The Kings most excellent Majestie in His Highnesse Declaration hath with divine prudence admonished and required, *That none doe draw the Article aside any*

for persons absolutely created and from eternitie ordained to be damned. The Church acknowledgeth not such a creation of any of mankind.

1. Chro. 28. 9.

* The which text may serve for an example that God is no respecter of persons, as of the Bible teacheth. 2. Tim. 2. 12.

/ Joh. 8. 31. 32.

* Joh. 15. 9. 10. 6

2. Mar. 10. 22.

* In the second Homily for good Friday, or of the passion it is signified, That in *Adam* all became *reprobates*, the Church doeth not use the word *Reprobates*, so as doe some now adayes, namely

19 For such as have false grounds in their minds, namely opinions and imaginations of truth which are contrary to the doctrine of the Communion booke, do wrest sayings in the Article, endeavoring to have them for to agree with their corrupt understanding.

20. Per. 3. 16. y As Scripture is wrested by the unlearned in true godliness, so by such is the Church holy doctrine wrested also.

* The word ordained in A. & C. 13. 14. signifieth not *destinated*, but *ordered*, as that word in the originall is rendered in the margin of Rom. 13. 1. in the last translation.

way, but submit to it in the plaine and full meaning thereof: and * put not his owne sense or comment to be the meaning of the Article, but take it in the literall and Grammaticall sense: Which whoso truly doth, shall plainly perceive, that it delivereth not a doctrine contrary to the generall doctrine of the booke of common prayer, and of the booke of Homilies, in that point. Saint Peter advertiseth, * that Saint Paul hath in his Epistles some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the * other Scriptures unto their own destruction. There are hundreds of places in Gods holy word, most expressly delivering, like as doth the Church throughout all her Divine Service concerning the said point: but there is not so much as any one sentence in the universall Bible teaching diversly. There are some few sayings, which seeme unto some to teach differently: but every particular of them, being alleadged to confirme that which is contrary to the generall delivery of the Divine Service, is manifestly wrested; and that it is so concerning them all, it may be abundantly demonstrated. How could the Church ordain and require for to be said unto every particular member of hers, in the Communion, *The Body of our Lord JESUS CHRIST which was given for thee, preserve thy body and soule into everlasting life: and take and eate this in remembrance that CHRIST died for thee, and feed on him in thine heart by faith with thanksgiving: And likewise, The blood of our Lord JESUS CHRIST which was shed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that CHRISTs blood was shed for thee, and be thankfull?* How could truly the said words be

be pronounced to every *particular professed member of the Church of England in every Parish of the whole land, if so be that any one of them were absolutely reprobated, that is, from all eternity unconditionally decreed to be damned in hell fire everlastingly?

2. What measure of Sanctification (or holiness) doth the holy Ghost worke in the elect people of GOD?

A. The Church saith, *GOD hath shewed to all them that truly beleve his Gospel, his *face of mercy in JESUS CHRIST, which doth so lighten their hearts, that they (if they behold it as they ought to do) be ^b transformed to his image, be made partakers of the ^c heavenly light, and of his holy Spirit, and be fashioned to him in ^d all goodnesse requisite to the children of God.

2. Why from the Creed is the next question concerning the Commandements?

A. Whereas the Church in the homily of salvation having alleadged sundry ancient Authors affirming that we are justified by faith only, saith, *That it is not so meant of them, that the said justifying faith is * alone in man, without true repentance, hope, charity, dread, and fear of God, at any time and season,* therefore that our faith may be true, lively, and Christian, ^fright and perfect, (as the Church expresseth) it is necessary that we with matters of beleefe doe consider on matters of practice and obedience, because Saint Paul signifieth, that the ^g availing faith is that which worketh by love. And Saint James saith, *Faith without works is dead.*

2. Why is it said *The tenne Commandements*? doth

part of the Sermon of salvation, page 16. James 2. 26. *So speaketh the Church in her godly Prayers, the one called A general confession to be said every morning, and the other called, A prayer to be said in the morning.* 3 Gal. 5. 6.

* In the Latine Dictionary called *Riders Dictionary*, printed anno 1633. the interpretation of the word *Predestination*, is, A kind of Heretique that held fast the predestination of every particular matter, person or action, and that all things came to passe, and fell out necessarily; especially touching the salvation and damnation of particular men; that *Omnia sunt facta*.

Such a predestination the church of England in no wise professeth.

2 In the homily of falling from God, the first part, and page 53.

a 1. Cor. 4. 6.

b 1. Cor. 3. 18.

c Heb. 6. 4.

d Eph. 5. 9.

* *Crudere in Deum est amanda tendere in ipsum: inquit Augustinus.* In the second

God require at our hands, but the observing of tenne onely?

b Deut. 4. 13.

It is observed, that the foure first Commandements were written in the one table, and the fixe last in the other.

A. It is said in *Deuteronomy*,^b The Lord declared unto you his covenant, which hee commanded you to performe, even tenne Commandements, and he wrote them upon two tables of stone. The said tenne are tenne generall precepts containing in them all the morall and everlasting duties expresse throughout the whole Bible, which wee are to performe to God and man, whiles we live in this present world.

Q. Why is it said, *The same which God spake in the twentieth Chapter of Exodus?*

A. For to put difference from the Commandements mentioned in certaine other chapters of *Exodus*, whose outward or ceremoniall observation concerned the Church of the Jewes, and doth not so now concerne the Catholike Church of Christians.

Q. Why is it said, *G O D spake those tenne Commandements?* Did hee not in like manner speake all else which he hath given unto us mankind?

A. The words of those tenne Commandements^k God himselfe uttered unto the people of Israel from out of heaven; but not in like manner did he deliver his other lawes concerning ceremonies and judgments. From whence we are taught, to have most diligent respect unto every one of those principall and everlasting precepts.

Q. Why doth God begin, saying thus, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage?*

A. The Church saith,^l God doth first speak somewhat of himselfe, and of his benefit toward the people of Israel, because he had principally care, that the estimation

Sec in Buxtorfius his Hebrew Grammar de anomalis accentibus in Deologo. Cap. 5. lib. 1.

In her larger Catechisme.

mation of the lawes ordeined by him; should not be shortly abated by ^m contempt. And therefore that they might have the greater authority, he useth this as it were an entry, *I am the Lord thy God.* In which words he teacheth, that he is our ⁿ maker, Lord, and Saviour, and the author of all good. And so with good right by his dignity of a law-maker, he chalengeeth to himselfe the authority of commanding: and by his goodnes he procureth favour to his law: and by them both together he imposeth on us a necessity to obey it, unlesse we will be both ^o rebels against him that is most mighty, and unthankfull toward him that is most bountifull.

m Deut. 6. 6.

n Deut. 10. 12.

Mal. 2. 10.

o Mal. 1. 5. 6.

Q. What meaneth the word *Lord* here used?

A. It is in the Hebrew text *Iehovah* the onely name of God, which signifieth ^p *Him that is, and that was, and which is to come*; as Saint Iohn speaketh. And Saint Paul saith: ^q *Of him, and through him, and to him are all things: To whom be glory for ever. Amen.*

p Rev. 1. 4. 8.

See Baxterius

his Hebrew

Lexicon on

that most holy

name set after

the roote *יהוה*.

q Rom. 11. 36.

Q. Why is it said *thy God*?

A. The word *G O D* is observed to import the supreme essence and nature that is. It in the Hebrew is *Elohim*, which hath in it the signification of *Mightiness*. So that *Iehovah Elohim* interpreted *the Lord God*, is as much as to say, *the eternall Almighty*. And so Saint Iohn saith, That they in Heaven utter of him, saying: ^r *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* And whereas it is said, *thy God* (or the *G O D* of thee,) we are hereby put in mind of the goodnesse of the Lord toward such as are his obedient people. He is the God of *Abraham, Isaac, Jacob*, and of their ^s righteous seed. Such are said to have *Iehovah* for their God, as have made a covenant with

r Rev. 4. 8.

s So it is said in

the prayer of

Manassis set

afore the first

booke of the

Maccabees. See

hereto. Pl. 37.

35.

2 Joh. 3. 31.
Heb. 5. 9.

him of beleeving in him; and of serving him; and with which people he also is in covenant to be their Saviour, so long as they continue in all conscionable obedience unto him.

Q. Unto what nation did God speake these tenne commandements, in such a manner as is afore mentioned?

A. Unto the people of Israel commonly called the Jewes.

Q. When did God bring them out of the Land of Egypt?

u A. 7. 6. 7.

A. After that they had lived therein certaine hundredes of yeeres, He by his mighty hand and out stretched arme brought them out from thence, as it is also recorded in the booke of Exodus.

Q. Where were the children of Israel, when God spake all these words unto them?

Exod. 19. 20.

A. They were then in the wilderness of *Sinai*, wherein God led them along by the hand of *Moses* and *Aaron*.

Q. Why is it said, *Out of the house of bondage*?

Exod. 5. 7. 8.
&c.

A. Because Egypt was a place of bondage to the Israelites, they lived not there like free people, but in the latter part of their time there they lived in a great slavery.

Q. Why doth the Church make mention of these matters unto us, afore the tenne commandements?

See Erasmus
his Enchiridion
in Latin & Greek,
it is set forth in
English, as well
as in Latine.

A. The Church in her divine wisdom full well knoweth, that the word of God is an everlasting word, and not a meere story (or Chronicle of matters past;) but that withall it signifieth the everlasting wayes of God toward us mankind, and the spirituall condi-

condition of mankind in all generations.

2. Rehearse some saying of the Church for to illustrate this matter.

1. It is said most memorably in the larger Catechisme: GOD rescued the Israelites by his servant Moses from bodily bondage; but he hath delivered all them that be his, by his Sonne JESUS CHRIST from the spirituall thraldome of sinne, and the tyrannie of the devill, wherein els they had lien pressed and oppressed. This kind of deliverance pertaineth indifferently to all men, which put their trust in God their deliverer, and doe to their power obey his lawes. Which if they do not, he doth by this rehearse all of his most great benefite pronounce, that they shall be guilty of most great unthankfulness. For let every man imagine the devill that hellish Pharaoh ready to oppress him, and how sinne is that foule mire, wherein he most filthily walloweth: let him see before the eyes of his minde hell the most wretched Egyptian bondage, and then shall he easily perceive, that this freedome whereof I speake, is the thing that he ought principally to desire, as the thing of most great importance to him, whereof yet he shall bee most unworthy, unlesse he honour the author of his deliverance with all service and obedience. In like manner saith the Church in her Homily against adultery: CHRIST that innocent Lambe of God, hath bought us from the servitude of the devill, not with corruptible gold and silver, but with his most precious and deare heart blood. To what intent? That wee should fall againe into our old uncleannesse and abominable living? Nay verily: but that we should serve him all the dayes of our life, in holinesse and righteousness, that wee should glorifie

2 Rom. 6. 18.

4 Heb. 5. 15.

2. Tim. 2. 26.

Ioh. 3. 36.

Col. 1. 13.

AQ. 10. 38.

2 Rom. 3. 22.

6 Ioh. 8. 51.

c Ier. 2. 6.

d Luk. 13. 16.

e Pl. 40. 1.

Isa. 59. 3.

2. Pet. 2. 22.

f Mat. 16. 26.

Acts 16. 18.

g Isa. 17. 9. 10.

Ioh. 14. 15.

1. Cor. 6. 19. 10.

4 In the 2. part,
page 82.

i Luk. 1. 74. 75.

1. Cor. 6. 10.
1. Ioh. 15. 8.

*glorifie him in our bodies, by ¹ purity and cleanness of
* life.*

Q. What is the first commandement?

A. Thou shalt have none others Gods but me.

Q. What is it to have the Lord for his God?

A. To have for his hearts chiefest delight that which God is. And whereas the Scripture saith that GOD is a ³ Spirit, Light, and Love, ones desire and labour ought to be for to be joynd and become ² one with that most blessed spirit, to have his light come more & more into ones mind and understanding, and his righteous love more and more into ones will and affections: and also duely to use all meanes appointed by God to receive and increase in these things.

Q. Whereas it is said, Thou shalt have none other Gods, are there other Gods?

*A. Saint Paul saith: There bee gods many, so called: Yea hee called the devill the ² god of this world; because worldly people doe more his ¹ will than the will of the God of heaven. He also saith that some have their ¹ belly for their God, which are lovers of ¹ pleasures more than lovers of God. Such as ¹ serve Mammon; that is, which set their affections more on earthly riches, than on the heavenly treasures, have Mammon for their god, &c. It is here also to be noted, that the words *but me* are in the Hebrew, *before me or in my sight*; whereby we are to learne, that we cannot once so much as tend to revoking from God, but that hee is a witnesse of it: for there is nothing so close, nor so secret, that can be ² hidde from him. Moreover GOD hereby declareth, that he requireth not only the honour of ² open confession, but also inward and sincere godlinesse of ² heart, for that*
he

1. Ioh. 4. 14.
1. Ioh. 15. and
4. 8. 16. See
chap. 3.
1. Cor. 6. 37.
Ioh. 17. 23. 23.

1. Cor. 8. 5. 6.
2. Cor. 4. 4.

9 The Church
declareth how
such doe wor-
ship the devill.
See Homily of
Rogation, page
225.

7 Phil. 3. 19.
2. Tim. 3. 4.
1. Rom. 6. 16.

1. Heb. 4. 12. 13.
7. Matt. 10. 32.
33.
1. Pro. 23. 26.
Wisd. 1. 6. 11. 5.

he is the understander and judge of secret thoughts. All the idoles therefore, which are set up within the ^y heart of man, (wherein God only and alone ^y Ezech. 14.4.7 would be) against which the holy Prophet Ezechiel speaketh againe and againe, are by this commandement forbidden, and Gods true worship in the ^z Spirit is hereby required. ^z Ioh. 4.23.24.

2. Why doth the Church teach us to say after this commandement and other of the ten, *Lord have mercy upon us, and incline our hearts to keepe this Law?*

1. All we are to pray for Gods mercie toward us, because wee have broken every of the commandements; either in thought, word, or deed. And we are to pray unto GOD for to incline our hearts to keepe every one of his lawes in particular, because Saint James saith: * Whosoever shall keepe the whole law, and yet offend in one point, hee is guilty of all. Also ^a we are to pray unto God for to worke in our hearts, that they may be ready and ^b set to obey all his commandements; so we for our parts are to remember and observe, what we are to strive unto, Namely to doe that, which God commandeth by Ezechiel: ^c Cast away from you all your transgressions, whereby yee have transgressed, and make you a new heart and a new spirit: for why will yee die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turne your selves, and live yee. ^d Iam 2. 10. ^e so in the 2. Coll. & at evening prayer. ^f Ezech. 18. 31. 32.

2. What is the second commandement?

1. Thou shalt not make to thy selfe any graven image, &c.

2. Doth this commandement condemne the art of painting and graving, so that it is not lawfull to
O have

have any image at all?

d In the lesser
Catechisme.
e Matt. 23. 20.
21.

f Lev. 26. 1.

g Ps. 97. 7.

A. Not so: ^d for God in this first Table speaketh not of any artificiall thing, ^e civilly to be used; but only teacheth of things which doe appertaine to the worshipping of God. The Lord explaneth his owne meaning, where he saith in Leviticus; ^f yee shall make you no idoles nor graven image, neither reare you up a standing image, neither shall ye set up any image of stone in your land; to ^g bow downe unto it: for I am the Lord your God.

Q. May there be made any image for to bee said to be a resemblance of God?

h In the third
part, and p. 40.

i Isa. 40. 12. 13.
14. 15. 16. 17.
18. 25, &c.
k Deut. 4. 15.
16. 17. &c.

A. In the Homily against the ^h perill of Idolatry it is said: *How can God, a most pure spirit, whom never man saw, bee expressed by a grosse, bodily, and visible similitude? How can the infinite Majestie and greatnesse of God, incomprehensible to mans minde, much more not able to be compassed with the sense, be ⁱ expressed in a small and little image?* Wherefore the LORD said: Take yee therefore good heed to your selves, (for ye saw ^k no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likenesse of male or female, &c.

l As a sacrifice
or an imagined
good intent,
having with it
a great disobedience of Gods
commande-
ments, is by
samuel signifi-
ed to be idola-
trie, 1. Sam. 15.
22. 23.
See ch. 47. and
therein also
pages 127. 128.
&c.

Q. Whereas by this commandement there is forbidden all outward worshipping of whatsoever is not God, and there is a saying, that some make an idole of CHRISTs ordinance of preaching, declare in what ^l sense that is said.

A. They are said to make an idole of preaching, which place even the whole Christian Religion in hearing of Sermons, and in comparison of preaching forth

forth of a pulpit they nothing or very little account of the common prayer and the reading of the Homilies; which also are so wholly taken up with the hearing of sermons, as that they neglect even all other maine and weighty duties required by the Gospell of JESUS CHRIST, as to performe more and more the requisite * repentance, and the manifold obedience, which they owe to God and unto his Church.

¶ Rehearse some Scriptures witnessing plainly, that there are great matters to be observed, besides hearing of Sermons.

A. CHRIST faith: Ye have omitted the ^m weightier matters of the Law, judgement, mercy and faith; these ought yee to have done, and not to leave the other undone. Micah faith: GOD hath shewed thee, O man, what is good, and what the Lord thy GOD * requireth of thee; to doe justly, to love mercie, and to * humble thy selfe for to walke with thy GOD. Saint James faith: * Pure religion; and undefiled before God and the Father, is this, to visit the fatherlesse and the widowes in their affliction, and to keepe himselfe unspotted from the world. Saint Paul faith: ¶ Though I have the gift of Prophecie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountaines, and have not charity, I am nothing. The Lord JESUS faith: ¶ By this shall all men know that ye are my disciples, if yee love one another. Saint John faith: ¶ In this the children of God are manifest, and the children of the devill: whosoever doth not righteousness, is not of GOD, neither he that loveth not his brother. Wherefore he faith also: ¶ If ye know that hee is righteous, know ye that every one that doth righteous-

* Described in
1. Cor. 7. 10.
11.

Luk. 3. 3. 4. 5. as
it is expressed
in the Epistle
for S. Iohn Ba-
ptists day, also
Ezech. 18. 21.
m Matt. 23. 23.

n Mic. 6. 8.

* So it is in the
margin of the
last translation,
and in the text
of the Geneva.
e 1am. 126. 27.

p 1. Cor. 13.

q Ioh. 13. 35.

r 1. Ioh. 3. 10.

f 1. Ioh. 2. 29.

11. Ioh. 4. 7. 8.

16.

11. Mat. 7. 22.

23. 27.

11. Luk. 13. 26.

27.

11. For neglecting the lixe workes of mercy thereby Christ reckoned up.

Mat. 25. 42. 43.

44. 45.

y. The fourth part, and p. 237.

* A. divine sentence, everlastingly memorable. Hereunto may be added the making in ones selfe a new heart and a new spirit, and what els is prescribed in Ezech.

18.

11. Mat. 7. 22.

11. Cor. 13. 2.

nesse, is borne of him. Againe he saith: Every one that loveth, is borne of God, and knoweth GOD. He that loveth not, knoweth not God; for God is love. Many (saith *CHRIST*) will say unto mee in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devills? and in thy name done many wonderfull workes? And then will I professe unto them, I never knew you: depart from mee, yee that worke iniquity. *CHRIST* also saith, and it is greatly to be marked: "Then shall ye begin to say: Wee have eaten and drunke in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence you are; depart from mee all yee workers of iniquity. Hereunto also may be considered for what *CHRIST* will arraigne people in the day of judgement, written by Saint Matthew in his five and twenty Chapter. Most divinely according to *CHRIST*s voice saith holy Church in the Rogation Homily. *If now therefore ye will have your's prayers heard before Almighty God, for the increase of your corne and cattell, and for the defence thereof from unseasonable mistes and blastes, from haile and other such tempestes; love yee equitie and righteousness, ensue mercie and charitie, which GOD * most requireth at our hands.*

2. Doe not they likewise erre, which place the perfection or compleatnesse of a minister, in an ability to preach out of the pulpit twice every Sunday?

A. It hath bin afore declared, out of a saying of *CHRIST* that a man may prophesie in *CHRIST*s Name, and in his name cast out devills, and in his name doe many wonderfull workes; and yet be unapproved unto

unto CHRIST, if he be a^c worker of iniquity. The holy Ghost by Saint *Paul* declareth, that there are to be in a Minister a great many more properties, besides aptnesse to teach: as to be^b vigilant, blamelesse, sober, of good behaviour (or modest) given to hospitality, patient, one that ruleth well his owne house, just, holy, temperate, a lover of good men, not selfe willed, not soone angry, not given to wine, no striker, no brawler, not given to filthy lucre, * not covetous, not accused of riot, or unruly, and sundry more properties are mentioned by Saint Paul in his Epistles to Timothy and Titus, and in many other Scriptures, which are necessary to be in him, that would be a compleat Minister of JESUS CHRIST.

Q. Doe not also they greatly erre, which except against the holy Fathers of the Church, for that they preach not unto some congregation ordinarily on every Sunday?

A. Such excepters doe very greatly erre. It may justly be said of them, as Saint Paul said of many Jews, That they have a^c zeale of God, but not according to knowledge. To preach unto a congregation on every Sunday, is the^d proper worke of Pastours. But the Bishops the Fathers in God having received the greatest measure of the holy Ghost, are to be employed besides in the greatest ministeriall matters of the Church, as on the Sundayes immediately following the^e Ember weekes, they are to make and ordaine Priests and deacons, it taketh up a great part of their time to perform all over their Diocesses, Christs holy ordinance of Confirmation. It is their worke to^f consecrate churches, to^h examine Ministers, and to institute them intoⁱ Pastorships, to^k oversee that part of the Church

* 2. Cor. 11. 19.
b 1. Tim. 3. 2. 3.
4. 5. 6. 7. 8. 9. 10.
11. 12.
Tit. 1. 6. 7. 8. 9.
* *Αφροσύνη*
one which is
not a lover of
mony.

See 1. Tim. 6.
10.

There are some
people, that w. l
day, Wea e not
covetous (no
such idolatres)
for we covet
no bodies
goods or
means; and yet
they see their
most hearty af-
fections on
their Mammo.
Many people
that are full of
covetousnesse,
or of the love
of this world,
will so plead
for themselves,
e Rom. 10. 2.
d So it is pre-
scribed in the
Canon 45.

e So in Canon
31.

f Or Bishoping.
See Canon 60.

g 1. Cor. 3. 10.
Heb. 7. 7.

h 1. Tim. 5. 12.

i Tit. 1. 5.

k Act. 20. 28.
2. Cor. 11. 28.

Rom. 12. 11.
according to
the reading in
the epistle for
the second Sun-
day after the
Epiphany.

m 1. Cor. 14. 40.

n Psal. 119. 8.
according to
the divine ser-
vice translation
See chap 41.

o So in the
Chapter, why
*some ceremo-
nies are retain-
ed, set in be-
ginning of the
Communion
booke.*

* Continall
wofull experi-
ence declareth,
that the cōtem-
ners of the
Church cere-
monies have
atheisme in
their minds, &
much barba-
rounesse in
their manners.

p 1. Tim. 1. 13.

and 2. 2. and

Tit. 1. 9. See

cap. 40. & 36. 37

* Their great
authority they
are to use as far
as may be for
the relieving of
oppressed mini-
sters &c. PC 72. 3

4. 9 See *Vox cla-
mantis*, & there-
in, pages 15.

16. 17. 18. 19.

which is committed unto them, to require all the Ecclesiasticall lawes of the Kingdome, necessary for the present ¹ times, to be duely observed, to cause to bee kept the ^m uniformity of Gods publike worship, and that doctrine to bee taught which is established by publike authority, to take care for the due observation of the universall ⁿ ceremonies of the church, all and every of which doe serve, and are very greatly necessary and profitable for to nurture people in humility of heart, in outward reverence and christian manners, and they are much usefull to the ^o *stirring up of peoples dull mindes, unto the remembrance of their duty toward God,* and for to introduce them unto the ^{*} worshipping of God in the spirit. It is a part of the high function of the Fathers in God to ^p direct all pastours and ministers under them, in matter and forme of praying and preaching, and catechizing, &c. according as they in their godly wisdom from time to time shall see it expedient, under the assent and allowance of the Kings most excellent Majestie, and according to the lawes and customes of the Land. The Divine Service of consecration signifieth, *That such as be unquiet, disobedient, and criminous within their Diocesses, they are to correct and punish, according to such authority as they have by Gods word, and as to them shall be* ^{*} *committed by the ordinance of this Realme.* And as the ^r high Priests ministered to the Kings of Israel, and had to doe also in the administration of the common wealth; so now the Bishops being of like order to the high Priesthood, are according to their places & callings, in the work of the Sacred Ministry, for to serve unto the royal Majesty, & to have to doe in the affaires of the Common-wealth, according to the Lawes and customes of the Kingdome. Many more

more are the employments pertaining to their high Order and calling, by reason whereof they may but at some certaine times preach unto congregations, when as they shall see occasion thereunto.

2. Why doth GOD mention unto the second Commandement, *That hee the LORD GOD is a jealous GOD?*

A. The Church saith, There is a most just reason. For sith that to us which have nothing deserved, onely of his owne infinite goodnesse, hee hath given himselfe; by most good right it is, that hee will have us to be wholly, altogether, and entirely his owne. For this is that bond as it were of an holy mariage, wherein to God the faithfull husband our soules as chaste spouses are coupled. Whose chastity standeth in this, to be dedicate to God alone, and to cleave wholly unto him; like as on the other side our soules are said to be defiled with adultery, when they swarve from God to idolatry or superstition. And how much more heartily the husband loveth his wife, and the chaster hee is himselfe; so much is hee more grievously displeased with his wife when she breaketh her faith.

2. Why is it said, *And visit the sins of the Fathers upon the children; unto the third and fourth generation of them that hate mee?*

A. The answer is, To the intent for to shew more vehemently how he hateth idolatry, and with greater feare to restraints us from offending therein, he threatneth that he will take vengeance, not onely of them that shall so offend, but also of their children and posterity.

2. But how doth this agree with the righteousness of GOD, that any one should be punished for anothers

In her larger Catechisme.

ſpeel 44.3.4.
Iſa. 48.9.

Rom. 5.8.

Mat. 4.10.

and 23.37.

Jer. 2.2.

2. Cor. 11.2.

Eph 5.24.

Iſa. 54.5.

Hof. 2.16.19.

20.

Jer. 2.10. and

3.1. Ezech. 6.9.

and 16.15.

In the larger Catechisme.

Exod. 34.7.

Deut. 7.9.10.

Iſa. 14.20.21.

* Some under-

stand that it is

chiefly meant

against such as

commit spiri-

tuall whoredome.

a Ezech. 18. 4. another's offence? The Lord by *Ezekiel* saith, ^a The son shall not beare the iniquity of the Father.

A. We are to observe all the sayings of God, and then in the last part thereof that appeareth which maketh all plaine: to wit, *them that hate me*. Such as continue in hatred towards God, shall have their forefathers sinnes visited upon them; but not such as ^a turne away from their owne sinnes and from their fathers sinnes, and doe that which is lawfull and right. The Lord visited upon the ^b posterity of *Amalek* the sin which he did unto Israel. Hee visited upon ^c *Abahs* house the great sinne of *Abah*: and more like examples there are. It is continually observed, that on a ^d posterity walking in the ungodly wayes of their ancestrie, God commonly visiteth the sinnes of the fathers, so that very seldome doe any such outwardly prosper in this world, apast the third generation. And because so to visit sinnes is the righteous judgement of God, therefore *David* prayeth, ^e Let his posterity be cut off, and in the generation following, let their name be blotted out, &c. According to which righteousness the Law detaineth from the children of Traitors the lands which their fathers through treason did lose.

f Ps. 81. 19.

and 139. 21.

Rom. 1. 31.

g Joh. 3. 20.

^b The Church faith of such in her homily called An information, That they doe contemne & scorn in all other all godlinesse, true religion, all honesty & vertue.

Q. Are any so wicked as to hate G O D?

A. The holy Scripture speaketh of ^f many such. Every one which hateth that which God is, is a hater of God. They therefore which hate heavenly light, doe hate God, for God is light. And that some doe hate such light, *C H R I S T* declareth where he saith, Every one that doth evill, ^g hateth the light. They are properly said to be haters of God, which are in the highest degree of sinning, which ^h sit in the seat of the scornfull. Such were the Pharisees and Lawyers of Jerusalem

Jerusalem towards the ⁱ light held forth by *Iohn* the Baptist. Christ saith, They rejected the counsell of God within themselves.

ⁱJoh.3.35.
Luke 7.30.

2. Why is it said, *That mercy is shewed unto thousands that are lovers of God?*

A. To shew, that hee is much more inclined to mercifulnesse and to liberality, than hee is to severity; like as also in another place he professeth, that hee is very ^k slow to wrath, and most ready to forgive. *Micah* saith, ^l Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his anger for ever, because he delighteth in mercy. Thou wilt performe the truth to *Iacob*, and the mercy to *Abrahams*, which thou hast sworn to our Fathers from the dayes of old. *David* saith, ^m Hee regarded their affliction, when he heard their cry. And he remembered them for his covenant, and repented according to the multitude of his mercies.

^k Psal. 103.8.

^l Micah 7.18.
19.20.

^m Ps. 105.44.45

2. Why after the words, *That love me*, is there added, *And that keepe my Commandements?*

A. The Church saith, ⁿ Although almost every man perswadeth himselfe to be in charity, yet let him examine no other man, but his owne heart, his life and conversation, and he shall not be deceived; but truly discern and judge, whether he be in perfect charity or not. For he which followeth not his owne appetite and will, but giveth himselfe earnestly to God, to doe ^o all his will and Commandements, he may be sure, that hee loveth God above all things; and els surely he loveth him not, whatsoever he pretend. For hee that ^p knoweth my Commandements and keepeth them, hee it is that loveth me, saith Christ. And againe he saith, He that loveth mee, will keepe my words: and he that loveth mee

ⁿIn the homily of charity, page 41. of the first part.

^o Act. 13.22.

^p John. 14.21.

P

not,

¶ 1 Joh. 14. 24.
¶ 1 Joh. 5. 3.

¶ *nos, will not keepe my words. Saint Iohn saith, ¹ This is love, that wee keepe his Commandements, and his Commandements are not grievous.*

¶ *2. What is the third Commandement?*

A. Thou shalt not take the name of the Lord thy God in vaine: for hee will not ho'd him guiltlesse that taketh his name in vaine.

¶ *2. What is it to take the name of God in vaine?*

A. ^f To abuse it, either with ^s forswearing, or with swearing rashly, unadvisedly, and without ^h necessity, or with once naming it without a weighty cause. For sith the Majesty of G O D s name is most holy, wee ought by all meanes to beware, that wee seeme not either to despise it our selves, or to give other any occasion to despise it: yea and so to see that wee never once utter the name of G O D without most great reverence, that it may ever appeare honourable and glorious both to our selves and to all other. For it is not lawfull once to thinke, much lesse to speake of G O D and of his workes, otherwise then to his honour. Briefly, whosoever useth the name of G O D otherwise then for weighty causes and for most holy matters, abuseth it.

¶ *2. That wee may the better shun the breaking of this Commandement, rehearse some of the sundry significations, wherein the word Name of G O D is taken.*

A. By the name of God is meant such words, whereby God is noted forth and distinguished from creatures: as is, The Lord, Iehovah, ¹ Iah, ^m I am, the ⁿ Eternall, the Almighty, the High and holy one, the most Highest, the Creatour, Iesus, Christ, Emmanuel, the Father, the Son, the holy Ghost, the ^o truth, &c. It is also taken for the strength

¶ In the larger Catechisme.

¶ Lev. 19. 12.

¶ Eccus. 2 3. 9.

¶ 10. 11. 13. unto

that chapter the

Church refect-

eth in the mar-

gent of her Ca-

techisme.

¶ 1 Chr. 29. 13.

¶ Pla. 113. 1. 2. 3.

¶ The Church

in the margent

of her Cate-

chisme refer-

eth unto Wisd.

1. 1. & 14. 30.

¶ Eccus. 39. 33.

34. 35.

¶ Psal. 68. 4.

¶ m Exod. 1. 14.

¶ Bar. 4. 22.

¶ Rev. 3. 14.

¶ Amen. 1. Joh. 2.

27.

strength, power or favour of God, as where it is said, *P In the name of the Lord I will destroy them.* It is taken for the will and commandement of God, as where it is said, *And it shall come to passe, that whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.* It is taken for the beleefe, worship, invocation, celebration, and professing of G O D ; as where it is said, *All people will walke every one in the name of his God, and wee will walke in the name of the Lord our God for ever and ever.* It also signifieth his holy word, the sacred Scripture ; as where it is said, *Thou hast magnified thy word above all thy name.* Some observe that by the name of G O D is meant every of his workes, his good creatures, &c. by the consideration of which, God is understood and his power and operation perceived ; and therefore that in this Commandement all unright using of them contrary to their upright naturall use, is forbidden : and such observation on this precept is according unto truth.

2. Whereas swearing is referred unto this Commandement, when may one use the name of God in an oath ?

A. The Church saith,^u when an oath is taken for a just cause, either to affirme a truth, especially if the Magistrate require or command it, or for any other matter of great importance, wherein we are either to maintaine unviolate the honour of God, or to preserve mutuall agreement and charity among men. But whensoever we say truth, we may not sweare ; for so the estimation and reverence of the name should be abated, and should become of no price, and be contemned as common. The Church therefore in her homily concerning swearing declareth, ** That when men doe*

p Psal. 118. 10.

q Deut. 18. 19.

r Micah. 4. 5.

(Psal. 138. 2.)

s Psal. 8. 1. 3.

Rom. 1. 20.

1. Tim. 4. 4. 5.

u In the larger Catechisme.

w Exod. 22. 11.

Ios. 2. 12.

2. Cor. 11. 31.

1 Kings 24. 21.

x In the first part, page 46. 48.

swear of custome, intreasoning, buying and selling, or other daily communications, such kind of swearing is ungodly, unlawfull, and forbidden by this Commandement of God. For such swearing (saith the Church) is nothing els, but taking of Gods holy name in vaine.

2. Rehearse what the Church hath delivered concerning an oath to bee taken before a Judge, or upon Gods booke.

A. Thus saith the Church unto us, *When any laying their hands upon the Gospell booke, doe swear truly to so and so, &c. as God may helpe them, and the holy contents of that booke: they must * consider, that in that booke is contained Gods everlasting truth, his most holy and eternall word, whereby wee have forgivenesse of our sinnes, and bee made inheritous of heaven, to live for ever with Gods Angels and Saints, in joy and gladnesse. In the Gospell booke is contained also Gods terrible threats to obstinate sinners, that will not amend their lives, nor beleeve the truth of Gods holy word, and the everlasting paines prepared in hell, for Idolaters, hypocrites, for false and vaine swearers, for perjured ones, for false witnes bearers, for false condemners of guiltles and innocent ones, and for them which for favour doe hide the crimes of evill doers, that they should not bee punished.*

2. Into what danger doe they fall which wilfully be forsworne, or doe swear falsely, swearing to that which is not true?

A. The Church saith, * Whosoever doe wilfully forswear themselves upon CHRISTs holy Evangelie (or Gospell) they utterly forsake Gods mercy, goodnesse and truth, the merits of our Saviour Christs Nativity, Life, Passion, Death, Resurrection, and

Ascen-

y In the second part of the homily against swearing, page 50.

* All young persons have need to be informed of the danger of being perjured. There are some which make no conscience of swearing falsely, as not privately, so neither publicly of committing perjury before Authority. And of putting their hands unto a false testimony they make no scruple at all.

2 There is added in the margin of the aforesaid place in the Homily, to the end that the reader should take notice of what is delivered: *Against Perjury, An oath before a Judge.*

Ascension; they refuse the forgiveness of sins, promised to all penitent sinners; the joyes of heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospell. And they, so being forsworne upon the Gospell, doe betake themselves to the devils service, the master of all lies, falsehood, deceit, and perjurie, provoking the great indignation and curse of G O D against them in this life, and the terrible wrath and judgement of our Saviour Christ, at the great day of the last judgement, when he shall judge both the quicke and the dead, according to their works.

Q. What is the meaning of the words, *The Lord will not hold him guiltlesse?*

A. It is as much as to say, He will surely punish, he will surely take vengeance on every one, that abuseth his name. ^a Daily experience testifieth in all places, how that wilfull false-swearers doe for the most part die with unexpressible horror of conscience; yea all the time of their life after they be so forsworne, they for the most part, have no inward peace, but the ^b hell-worme gnawing within them; and the unquenchable fire beginning to burne in their soules more and more. And as false swearers do thus fall into the avenging ^c hands of the living God; so all other takers of his name in vaine, doe live void of the peace of God, that most ^d precious inheritance of the Saints in this life, a matter that ^e passeth all naturall understanding. The Church therefore in her ^f Catechisme asketh, saying: *Sith God doth in other places pronounce that hee will punish generally all breakers of his Law, why doth he here particularly threaten them that abuse his name?*

^a A matter greatly considerable. By swearing, and so calling the eternal infinite wife, and Almighty God for to bee witness unto an untruth or a lie, who perfectly knoweth universall things, is a matter of no small danger.
^b Isa. 66. 24.
^c Heb. 10. 31.
^d Ps. 29. 11.
^e Phil. 4. 7.
^f The larger.

g Ier. 10. 8. 9.
10.

b Ier. 5. 7.

i Mat. 5. 34. 35.
36. 37.
James 5. 12.

k Mat. 12. 36.
37.
Wisd. 1. 7. 8. 9.
10. 11.

She answereth and saith : His meaning was to shew, how highly hee esteemeth the glory of his name , to the end that wee seeing punishment ready for us, should so much the more heed-fully beware of ^s abusing the same. And whereas the Lord by Jeremiah declareth it to be an horrible thing for to ^b sweare by them that are no Gods , wee ought therefore to remember CHRIST s commandement, namely not to sweare at all in our communication ; and therein to use but yea or nay , or words of like importance ; because CHRIST saith : Whatsoever is more than these , commeth of evill : And for all evill words, CHRIST hath ^k denounced , that wee shall give account in the day of judgement ; who also saith , That by our words we shall be justified , and by our words we shall be condemned.

Q. What is the fourth commandement ?

A. Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour, &c.

Q. Why doth God set the word *Remember* afore this fourth commandement and the last in his first table of our direct duty unto him ?

A. Because he knoweth, that we in our corrupt nature are most prone to consider lesse of this commandement, than of any of all the rest, especially in such an observing of it, as the minde of the LORD is we should doe everlastingly.

Q. Whereas this commandement was given unto the Jewes, as they were in the wilderness travelling towards Canaan, shew in which naturall day amongst the number of seven (or of every weeke) were they to doe no manner of worke.

A. It is prescribed to be the last of seaven (or of every

every weeke) in remembrance of Gods making the world in sixe dayes, & his resting on the seaventh day.

2. Doth the holy Catholike and Apostolike Church of JESUS CHRIST now observe that seaventh naturall day of every weeke, which the Church of the Jewes was required to keepe holy, and which that nation celebrateth unto this present time?

A. In no wise.

2. Upon what ground doth not the Church now observe that seaventh naturall day of every weeke?

A. By reason that JESUS CHRIST and his Apostles (or the holy Ghost by them) have signified, how it is not Gods will, that wee Christian Gentiles should be bound unto the keeping of it.

2. Rehearse some Scripture signifying the same doctrine.

A. When the LORD JESUS upon the seaventh day had healed an impotent man, he bade him, ¹ rise, take up his bed, and walke: which thing the Jewes understood ought not to be, because the Lord had said by Jeremiah, ^m Beare no burden on the Sabbath day. But JESUS answered them, saying: My Father ⁿ worketh hitherto, and I worke: declaring by that answer, that those Jewes which were offended at him for healing the man on the seaventh day, and for his bidding of him to take up his bed and walke, though they in some manner were observers of the ceremony or shadow then meant in the fourth commandment, yet of the substance and maine matter required by the said great commandment of God, they were ignorant. CHRIST said at other times, ^o The Sonne of man is Lord even of the Sabbath day, which words then the unbelieving Jewes understood not.

Yea.

I Joh. 5. 8.

m Jer. 17. 22.

24.

n Joh. 5. 17.

Si querat, cur
Christianus non
observat otium
Sabbathi, cum
Dominus non
venerit solvere
legem, sed ad
implere: Respon-
det, si id non ob-
servat Christianus,
quia quod
ea figura profi-
tebatur, nunc ipse
implevit. In isto
habemus Sabbathum
qui dicit:
Venite ad me
omnes qui laboratis,
& invenietis requiem
animabus vestris.
Aug. contr.
Faust. lib. 1.
o Matt. 12. 8.

p Acts 15. 5. &
21. 20. 21. 25.

q Acts 15. 28.

r Acts 21. 25.

f Rom. 14. 5. 6.

* Zeale for observing the Sabbath is laudable, so that the zeale be according to knowledge, and nor like the unbelieving Jewes zeale, whereof see Rom. 10. 2.

t Gal. 4. 10.

u Gal. 5. 2.

w Col. 2. 16.

Yea afterward sundry of the Jewes ^p beleeving in CHRIST, did yet deeme, that it was needfull to use outward circumcision, and to walke after the customes, which Moses had delivered. But there was held a counsell about that question by the Apostles & Elders at Jerusalem, who said: ^q It seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things, &c. among which, to observe the seaventh day, was none. It is afterward said: As touching the ^r Gentiles which beleeve, wee have written and concluded, that they observe no such thing, namely of such ceremonies which had bin peculiar unto the Jewes for their observation onely. Saint Paul saith unto the Romanes: ^f One man * esteemeth one day above another: another esteemeth every day alike. He that regardeth (or observeth) a day, regardeth it unto the Lord: & he that regardeth not the day, to the Lord hee doth not regard it. The Church saith in the contents of that chapter: *Men may not contemne nor condemne one another for things in-different.* Saint Paul disliked the Galatians for observing ^t dayes, and moneths, and times, and yeeres, and for their proneness unto ^u outward circumcision; whereas they had let goe the right understanding of such things, as he had taught them, and hearkened unto such as informed them amisse about those things. Unto the Colossians he saith: ^w Let no man therefore judge you in meat or in drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes; which are a shadow of things to come, but the body is of CHRIST.

2. Is there no day in the weeke, wherein now Gods people are to assemble together to doe the duties

ties of publike worship?

A. Yea on the first day of every week: For so it is signified and expressed in the writings of the Evangelists and of the Apostles.

Q. What are the requisite duties to bee done on every first day of the weeke which now is commonly called Sunday?

A. They are such as wee have example of in the new Testament, to be performed; and such as are by the Church enjoyned unto us.

Q. How doth the Church prescribe unto us, that we should be employed on every Sunday?

A. It signifieth unto us, that on all that day no worke is to be done, but what is meereley necessary to be then done, to the end that we may duely prepare our selves for comming before the gracious * presence of JESUS CHRIST, which is in the midst of the holy congregation assembled in his name, and thereunto we are to use private prayers and meditations. We are to be present at all the publike worship from the beginning thereof unto the end of the same, every master and dame, sonne and daughter, manservant and maid-servant, and the stranger that is within our gates, both forenoone and afternoone. The youth and ignorant persons for halfe an houre or more afore evening prayer, are to bee examined and instructed in the sacred Catechisme of the common prayer booke. Everyone is to reconcile himselfe charitably to his neighbour where displeasure hath bin; also the poore and sicke are to be visited; and every other religious worke necessary to be done on that day, is to be performed.

Q. Is there in any countries of Christendome a

Q

tolera-

1. Cor. 16. 2.
Act. 20. 7.
Whoso his
ownefelfe or
her ownefelfe
wil on all sun-
day meditate,
speake and doe
only spirituall
matters, is in
no wise to bee
condemned
therefore. See
Rom. 14. 4. 5. 6.
13. 17. 18.
In the Ho-
milies, canons,
and other writ-
tings set forth
by publike au-
thoritie,
Mat. 18. 20.
Pl. 42. 2.
Mat. 28. 20.

* They that account the doctrine and discipline of Geneva to be perfecter than the doctrine and discipline of the Apostolical Church of England, & which insist more on an outward Sabbath, than on the inward Sabbath, shall do well to take into serious consideration Geneva's custome concerning the Sabbath.

e In page 208:
* If any think, that Geneva Ministers doe erre concerning the sabbath in allowing so much liberty. Why may they not suspect them to bee in some other error also?

f In p. g. 206. 207.

g This is in his most sacred Majesties declaration, and signified in p. g. 28. 17.

The 1. mentioned ground of

tolerating of any recreations to be used on the Sunday.

A. In the booke intituled * *Relations of the most famous Kingdoms, &c.* printed at London, Anno 1630. concerning Geneva it is thus written: *All kindest exercises, as shooting in peeeces, Crosse-bowes, long-bowes, &c. are used on the Sabbath day, and that in the morning; both before and after the Sermon: neither doe the * Ministers find any fault therewith, so that they hinder not from hearing the word at the time appointed. And in relation concerning the States of the Low-countries, there is signified that where they are of the Geneva-confession, & There the Faires are on Sundayes in the afternoone as much frequented, as the Churches were in the forenoone.*

2. Let there bee no more mention of the custome in others countries, but let us consider the ground of the toleration now in our Land.

A. The ground is manifold: viz. *That the meaner sort who labour hard all the weeke should have some recreations to refresh their spirits.* Whereas in many places, especially in Cities and Townes, servants are by their Masters and Dames caused to labour privately (if not in some publike manner) on the most holy dayes in the yeere, even as on the working dayes; yea many are so hard towards their servants, as that on the very Sunday they wil employ them in painefull busineses, whence it cometh to passe, that many for want of some bodily refreshing in convenient time, have their spirits dull, and their understanding with melancholy and the like unadvisedly oppressed; yea often such whose trade of life consisteth not in much sitting of the body, doe contract within themselves such diseases, as doe

doe shorten their naturall life. In towne and cities, and more especially in the head city of the Kingdom, many servants labour hard all the sixe dayes in an ill aire. When Sunday comes, they afore morning service, as also afore evening service are all that time required to bee in attendance, if not in some hard businesse: and if they may not * after evening service walke abroad and take the aire, and refresh their spirits; how is it possible that they can long continue in health? How much is the life of such servants, different from the life of slaves among the Turks? Their M^{rs} & Dames can in the week daies take their liberrie and use their pleasures. Now God saith, on the ^h Sabbath thy servants and thy servants children are to rest and to bee refreshed as well as thy selfe. If any say, that the Jewes servants were onely to cease from their servile labour, and to have no other refreshing; and therefore servants are likewise now to have no other refreshing, such may consider that the case of many of our servants is not alike. Very many were the * feasts which the Jewes were required to keep, in which dayes their servants were to rejoyce and bee recreated, as well as their governours. See *Deuter. 16. Levit. 23. Numb. 28.* &c. And as the case of all such servants is considerable, so also the condition of innumerable householders having children and charge, that for to get bread for themselves and their family are constrained to worke early and late all the sixe dayes: and should such have no bodily recreation all the yeere long? There is a proverbe, *The full-fed knoweth not the sufferings of an hungry stomacke.* Those that can recreate themselves when they will, are commonly unsensible what it is to be quite or much debarred from the same. Wee are

the tolerating of some recreation in the Sunday evening.

* The Gospell commandeth: let all your things be done with charity.

1. Cor. 16. 14. such charity as is described in 1. Cor. 13. 4. 5. 6. 7. And who so readeth being endued with such a spirit of charity, will not rashly censure hardly what now along is delivered.

^b Exod. 23. 12.

Deut. 5. 12.

* The servants and the meaner people among the Jewes had by Gods appointment many dayes in the yeere, wherein they recreated themselves.

* Such now as rejoyce not for his Majesties most gracious toleration, are for the most part such, as feele not what it is to labour hard all the sixe dayes,

3 Matt. 12.1.2.
7.8.

Hof. 6.6.

* Some devout persons not knowing what the spirituall Sabbath is (the which holy Church hath declared unto us, and is expressed in the latter part of this discourse about the Sabbath; and the zealous observing whereof is a duty continuing whiles the world endureth) may perhaps take offence at some delivery herein; but such as are christiunlywise will throughly examine the matter by the

to thanke Almighty God, that our dread Sovereigne LORD the King can be touched with the feeling of meane mens endurings, and so graciously provide for their ease and comfort. When the Pharisees found fault with CHRISTs disciples, which being hungry plucked a few eares of corne on the Sabbath, hee answered, Had yee knowne what this meaneth, I will have mercie & not sacrifice, * ye would not have condemned the guiltlesse. The Sabbath was made for man, and not man for the Sabbath. It is a sacrifice, if hard labouring people all the weeke long, doe Sunday evenings sit still in their houses: but if in the feare of God they spend then an houre or two where musicke or some such like lawfull recreation is, for the refreshing of their spirits, which all that day have bin intent on heavenly matters as well privately as publikly (which have bin at the whole publike worship, forenoone and afternoone,) what commandement of CHRIST JESUS is there transgressed? Micah saith: *k God hath shewed thee, O man, what is good, and what the Lord requireth of thee, To doe justly, to love mercie, and^l to humble thy selfe for to walke with thy God.* The Church saith in an Homily. *m Love yee equity and righteousness, ensue mercie and charitie, which GODⁿ most requireth at our hands.* There is a generation which will straine at ^o gnats and swallow up camels: which will take offence at their honest poore neighbours recreating himselfe in the Sunday evening, and they themselves keepe in their owne houses, swelling

Scriptures and the doctrine of the Church in her fundamentall books. Prov. 14.15.16.17. See Heb. 4.3.9.10.11. Esa. 32.17.18. Pl. 116.7.8. & 25.12.13. and 23.1. Rom. 6.12.18. 1. Pet. 4.1.2. 4 Mic. 6.8. / So is it in the margin, and so is the Geneva translation. *m* In the fourth part of the Rogation Homily, pag. 37. *n* Jer. 2.24. Mat. 23.23. 24. Mat. 23.24.

with

with spirituall pride, vaine glory and hypocrisie, envie, hatred, & malice, & all uncharitablenes; * blood thirstines & rejoycing at others calamities, & given unto unexpressable lying & circūventing, & uncivility. The saying of the Lord by Iſaiah unto hypocritical fasters may be used unto such. Is it such a P fast (or a Sabbath) that I have chosen? a day for a man to afflict his soule? Is it to bow downe his head as a bulrush, &c. Is not this the fast (or Sabbath) that I have chosen? to loose the bands of wickednes, to undoe the heauey burdens, to let the oppressed goe free, and that ye breake every yoke, &c. and that ye exercise the ⁴ sixe workes of the Christian mercie or charity, according to which ye shall receive your everlasting judgment in the last day? Another ground of the said toleration is, *That men may not spend the Sunday evenings in filthy tiplings and drunkenesse, with idle and discontented speeches in alehouses, (which is now the practise of many of the meaner sort in most places,) where like rats & swine, (as the homily speaketh) they also rest in brawling, & railing, in quarrelling and fighting. And whether is it better for such men then to use manlike & lawfull exercises, as may make their bodies more able for war, or more expert for their private defence, or the more healthfull, than in that which tendeth only to hurt both of body and soule, estate, name, and of whatsoever may be unto welfare? And whereas such persons are prone to misbehave themselves as well in publike, as in private; therefore it is provided, that no ungodly or unsober conversation shall be used in the recreation: It is prohibited that any offensive weapons be carried or used in the said times: and it is required, that all disorders there may bee prevented or punished, to the end that all*

* Pl. 1. 6.
Prov. 17. 9.
Isa. 33. 15.

p Isa. 58. 3. 4. 5.
6. 7. 8. 9.

7 Reckoned up
by Christ in
Matt. 23. 41.
42. 43.

7 The second
ground of the
tolerating, ex-
pressed in pa. 8.

f In the Homi-
ly of the place
and time of
prayer, pag. 126

7 Pages 13. 16.
of the declara-
tion.

^a A third
ground of the
toleration, in
page 7.

^a In page 13.
^{*A} fourth mat-
ter most obser-
vable in the
Royall Decla-
ration,

^b 1. Cor. 14. 40.
^c Col. 3. 16.

^d Eph. 4. 16.

^e Heb. 10. 24. 25

^{*} Mat. 5. 6.
^f Jude 20.

neighbourhood and freedome may be used: A ^{*} further ground is for the sake of such as live in Recusancie, that they may not be deterred from comming to communion with the reformed Apostolicall Church of England, by being perswaded that no honest mirth or recreation is lawfull or tolerable in our Religion: which perswasion cannot but breed a great discontentment in their hearts, and hinder them from consorting.

Also ^{*} there it is straitly commanded, ^{*} That every person shall resort to his owne parish Church to heare Divine Service, and each parish by it selfe to use the said recreation after Divine Service. And whereas hereby every parishioner is required to be usually, at his own Church, as well afternoon, as forenoone, is there not here prescribed uniformity, which is the great glory of a Christian Kingdome? It is written, ^b Let all things be done decently and in order. And the Colossians are commended for this ^c order which they observed. But some will say, When wee have afternoones no Sermon at our owne Church, it is requisite that wee goe where a Sermon is, for our edification. It is therefore necessary to be considered seriously, wherein such for the most part doe desire to be edified. Saint Paul speaking of the true people of CHRIST signifieth, ^d That they make increase unto their edifying in Love. And to the Hebrewes he saith, ^e Let us consider one another to provoke unto love and good workes: not forsaking the assembling of our selves together, as the manner of some is. The Lord CHRIST JE SUS saith, ^{*} Blessed are they that hunger and thirst after righteousness. Saint Jude also saith, ^f Build up your selves on your most holy faith. Holy Church hath ordained, That in the Sunday afternoone there should be taught her fundamentall Catechisme, Her lawes the

the Canons and constitutions should be read, the Common prayer with the Lessons be said, and that the Homilies should be read also. Is there not * edifying in the true Catholike and Apostolike faith, and in the Christian life, and conversation, to be received from the doctrine of the said bookes composed and set forth by the supreme divine wisdom of our Church? Where are they that have attained unto so perfect a beleefe and course of life, as is in the said writings held forth? If then such a measure of edifying be to be had from what is appointed to be unto every congregation, doe not such as usually depart therefrom, and have the said sacred deliveries in light account or contempt, declare themselves to be of the number of those foretold, *That will not endure sound doctrine, but after their owne lusts will heape to themselves teachers, having itching eares; and will turne away their eares from the truth, and will be turned unto fables.* Let the * fruits in words and deeds, which many such daily bring forth, be considered; and it will plainly appeare, that the most of them doe not seeke to be edified, *how they may amend their lives according to Gods holy word, and to have an hearts to love and dread him, and diligently to live after his Commandements.* Unto which edification the most sacred Letany informeth us all. Also if it be requisite for some often to goe from their owne Parish Church, is it not likewise for all the rest? And then in some Churches on the Sunday afternoone there would be no Divine Service at all. Now it remaineth, that answers be unto some questions made concerning * recreations on the Sunday evening. It is demanded, how can it agree with the doctrine of an * Hamity signifying that then we should rest in holinesse? The answer is, It is said,

That

* See Chap. 47. of the christian Divinity.

g 2. Tim. 4. 3. 4.

b Mat. 7. 18 19. 20.

* See about recreation what Mr. Doctour Prideaux hath delivered in his treatise concerning the Sabbath, printed in this year; & what is said thereof in another Doctours preface unto the said treatise. i In the homily of the place & time of prayer, and in the first part thereof.

¶ In page 13.

¶ In page 14.

* The thirteenth.

¶ In the 17. article concerning the parishioners.

¶ 1. Thel. 4. 3. 4. 5. 6. 7.

¶ Lev. 23. 7. 8.

¶ See Chap. 41. in the christian Divinity.

That they to whom it belongeth in office, shall present and sharply punish all such as in abuse of this our liberty, will use these exercises before the ends of all divine Services for that day. Bowling and all unlawfull games are prohibited to be used on the Sunday. The Church alloweth of no prophanenesse to be at any time of that day.

It is manifest not only from her * canon concerning the celebrating of Sunday, but also from the Articles given at the late Metropolitall visitation, wherein Church-officers are required to inquire, *Whether any person in the parish doe exercise any trade or labour, buy or sell, or keepe open shops or warehouses upon the Sunday, or holy day, by themselves, their servants, or apprentices, or have otherwise profaned the said dayes contrary to the orders of the Church of England? And whether there be any Innkeepers, Alehouse keepers, Victuallers or other persons, that permit any persons in their houses to eat drinke or play, during the time of Divine Service or Sermon, or reading the Homilies in the forenoone or afternoone, upon those dayes?* Moreover concerning holinesse it is to be distinguished: There is holinesse * morall, namely an abstaining from such things as are alwaies unlawfull, against which kind of matters the Church insisteth in that her sacred Homily. And there is holinesse * ceremoniall which is an abstaining upon Sunday or any other holy day from such matters, as are lawfull upon a working day, which holinesse also the Church in that her Homily hath prescribed. Now concerning holinesse ceremoniall of what kind soever, whereof the Church hath beene the prescriber, yea all ceremoniall holinesse whatsoever CHRIST in his word hath not commanded to be everlastingly observed, the Church hath power to ¹ dispence with the same, according as she in her

her godly wisdom seeth it most expedient for the time. For thus she delivereth in her 1 Articles of Religion, *It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have bene divers, and may be changed according to the diversitie of countreyes, times, and mens manners, so that nothing be ordained against GOD's word. Every particular or nationall Church hath authority to ordaine, change, and abolish ceremonies or rites of the Church, ordained only by mans authority, so that all things be done to edifying.* Let such as doubt, search every sentence of the whole holy Bible, and see if there be any saying, which doth, not seemingly but certainly, prove it to be a sinne, for such as have bene at all the whole publike divine Services of the Sunday, and have had their meditations all the forenoone and afternoone zealously set on matters heavenly and spiritual, in the evening to refresh themselves with such recreations, as are allowed then to be used. It is memorably said in the contents set in the Bible afore Rom. 14. about observation of dayes, *Men may not contemne nor condemne one another for things indifferent.* There is also objected that delivery by the holy Prophet *Isaiah*, viz. *That on the Sabbath one may not doe his owne wayes, nor finde his owne pleasure, nor speake his owne words.* The answer is, The exposition of that sentence, which is set in the margin of the Geneva translation, is, *If thou refrains thy selfe from thy wicked workes.* Whereby it is signified to be understood, that that text speaketh of morall holinesse to be observed perpetually, as Saint Peter saith, *"Bee ye holy in all manner of conversation;* not only on the first day of every weeke, commonly called *Sunday*; but also on every other of the dayes of the weeke also. And the pleasure

q In the Article
34. of the Traditions of the Church.

r It is the will of the Church, that every person should on Sunday be thus devoted, untill the full end of all publike Divine worship for that day.
s In the last Translation.
t *Isai.* 58. 13.

u 1. Pet. 1. 15.

w *Pl.* 106. 3.
x *Luke* 1. 74-75.

sure against which the Prophet speaketh, appeareth not to be pleasure of lawfull recreation then allowed to be used, but pleasure in very wickednesse. And so the word pleasure is observed to signifie in the same Chapter, where it is said, * Behold, in the day of your fast you find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickednesse. In the Geneva translation, verse 3. It is rendered, You will seeke your will, and require all your debts. The note on those words is, Thus he convinceth the hypocrites by the second table, and by their duty toward their neighbour, that they have neither faith nor religion. And Junius in his annotations on his translation of the said 3. ver. of Isa. 58. expressly signifieth the sense to be, that they spent fasting dayes in mischievous deeds. Yea Isaiah himselfe in the Chapter a little afore sheweth,

His words are
Fejuniorum dies
consumunt in
maleficiis, &c.

Isa. 56. 1. 2.

* As the margin readeth.

Isa. 57. 7.

In the margin of the last translation of Heb. 4. 9. 10.

It is of those notes which are translated out of Latine, and set unto the Geneva translation.

that he speaketh against meere wickednesse wrought on the Sabbath, from that as he saith, * Keepe ye judgement (or * equity) and doe iustice. Blessed is the man that doeth this, and the sonne of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evill. Also that Isaiah by forbidding ones owne mayes, ones owne pleasure, and ones owne words, meaneth matters of sinne absolutely (such things as are sinne in their owne nature on any day) it appeareth from that he saith also a little afore, * Let the wicked forsake his way, and the unrighteous man his thoughts. Moreover the holy Prophets by the Sabbath doe in sundry places meane, as did the Apostles where they mention it, or use words unto the same effect. Saint Paul saith, There remaineth a rest (or a keeping of a Sabbath) to the people of God. For he that is entered into his rest, he also hath ceased from his owne works, as God did from his. The note

in

in the margin is, *As G O D rested the seaventh day, so must wee rest from our workes, that is, from such as proceed from our corrupt nature.* Of such Sabbathising or resting Saint Peter also speaketh, where he saith, ^d Forasmuch then as CHRIST hath suffered for us in the flesh, arme your selves likewise with the same mind: for hee that hath suffered in the flesh, hath ceased from sinne: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of G O D. It is also asked, how can agreement be with the fourth Commandement? The answer is, It is declared in the exposition thereof, that that naturall seaventh day therein mentioned is now to be kept holy. Sunday is the first day of the weeke (as speaketh the ^e Gospell) and not the seaventh day of the weeke. But let us heare how the Church expressly delivereth, that wee are to understand the fourth Commandement, And thus it saith, ^f Sabbath, by interpretation signifieth Rest. This Commandement hath a double consideration. For in so much as it containeth a ceremony, and requireth onely outward rest, it belonged peculiarly to the Iewes, and hath not the force of a continuing and eternall law. But now by the coming of Christ, as the other shadowes of Iewish ceremonies are abrogate, so is this law also in this behalfe abridged. And the ceremony excepted, there is remaining that, whereunto we are perpetually bound. For this Law was ordained for three causes: First, to establish and maintaine an Ecclesiasticall discipline and a certain order of the Christian Common weale: Secondly, to provide for the state of servants that it be made tolerable: Thirdly, to expresse a certaine forme and figure of the spirituall rest. The spirituall rest is, when resting from worldly businesse, and from our owne workes and studies, and as it were having a certaine holy vacation, wee yeeld our selves

d 1. Pet. 4. 1. 2.

e See what is
aford delivered
next after the
exposition of
the third Com-
mandement.
f Acts 20. 7.
1. Cor. 16. 2.
&c.

g These sayings
are all expressly
delivered in
the larger Cate-
chisme of the
Church, com-
monly called
Nowell in quarto,
in the exposi-
tion of the
fourth com-
mandement.

wholy in Gods governance, that he may doe his workes in us: and when (as the Scripture termeth it) we crucify our flesh, we bridle the froward desires and motions of our heart, restraining our owne nature, that we may obey the will of God. For (as) shall wee most aptly reduce and bring the figure and image of the eternall rest to the very thing and truibit selfe.

* *Demonies debemus interimere, non eorum sublatiam perimere; sed quia opus eorum & studiū est, ut nos peccare faciant, sine dubio eorum interitus est si non peccamus. Si omnes nos hostes destruxerimus, tunc diem festum Domino celebramus.* Greg. Hom. 8. super Ps. 101. 3.
 b Heb. 6. 1.
 2. Cor. 13. 9. 11
 Gen. 1. 7. 1.
 i Psal. 42. 1. 2.
 4 Heb. 6. 5. and 4. 3.

Also, we may not cast away this care on the other * dayes, for when we have once begun, wee must goe forward to the end, throughout the whole race of our life. And (saith the Church, out of her most high divine knowledge in the mysteries of G O D s word) the number of seaven, for as much as in the Scripture it signifieth perfection, putteth us in remembrance that wee ought with all our force and endeavour continually to labour and travaile toward^h perfection. Also for the great comfort of soules, whichⁱ pant after God, which thirst for the living God, the Church there in concluding her delivery about the Sabbath, doth signify, That here in this life a^h tast of that rest may be had, which we shall enjoy perfectly, fully, and most blessedly in the Kingdome of G O D. Of the which Tast now to be enjoyed, as many holy Scriptures doe speake in most glorious manner; so also the Church delivereth wonderfull divinely in sundry places of her sacred Service; as in her first Homily of all it is said concerning the most holy writings, *Let us pray to G O D (the only Author of these heavenly studies) that we may speak, think, beleve, live and depart hence, according to the wholesome doctrine, and verities of them. And by that meanes, in this world wee shall have Gods defence, favour and grace, with the unspeakable solace of peace, and quietnesse of conscience, and after this miserable life, we shall enjoy the endlesse blisse and glory of heaven.* Now true Christians as they ought to be mindfull to observe the first day of every weeke (called

[In the end of the second part of the Homily called, *An Exhortation to holy Scripture.*

(called Sunday) by vertue of the ^m equity signified in that fourth law or commandement of Almighty God, according as CHRIST in his Gospell and the Church in her doctrine and discipline doe require; so are they also zealously to remember and consider, that God is not ^m delighted in a Pharisaicall regarding of the day unto him. In the dayes of Jeremiah there were which would say, *The Temple of the Lord, The Temple of the Lord*; but as the ^o Prophet declareth, their conversation was quite contrary unto the doctrine of the Lord. So are there very many in the Christian world, which cry out, *The Sabbath of the Lord, The Sabbath of the Lord*; so drawing neere unto him with their mouth, & with their lips honouring him, but have (as the ^p Prophet saith) removed their heart farre from him, and their feare towards him is taught by the precept of men. And therefore (saith CHRIST) in ^q vaine they doe worship mee, teaching for doctrines the commandements of men. Ezechiel speaking of such saith: *With their mouth they shew much love, but their heart goeth after their covetousnesse.* It may now be added, *And after pride and arrogancie of spirit, and envionsnesse of affection.* They beare a fervent zeale against any the least recreation to bee used on a Sunday evening, professing what a strictnesse then ought to bee: but as on very Sunday they take plentie of liberty inwardly to follow their owne corrupt affections, & outwardly to use their mouthes uncharitably; so in the other dayes of the week, in their dealings they take no small ^r liberty to speake and to doe that, which is expressly contrary to the everlasting lawes of our Lord and Saviour Jesus Christ; as wofull experience in too too many places testifieth. And these things in the expounding of the Catechism

^m Rom. 8.4.
See the Homily of the place and time of prayer, and chap 43.

ⁿ Isa. 1. 13. and 66 4.
^o Math. 12. 2. 7.
^p Jer. 9. 24.
^q Micah 6. 8.
^r Jer. 7.

^p Isa. 29. 13.

^b Mat. 15. 8.9.

^r Ezech. 33. 3.1.

^s Jer. 7. 5. 6. 8. 9. 10.

¶ Pl. 50. 16. 17.
18. 19. 20. 21.
22. 23.

¶ Isa. 58. 12.
and 61. 4.

x One maine
cause why ini-
quity hath
abounded, and
the love of ma-
ny waxed cold,
as is foretold
in Mat. 24.

y As are men-
tioned together
after the Ka-
lender in the
Communion
book. See ch. 43

are here added, not as in the behalf of any the least sin to be committed; but to further such as are ignorant, & hate not to become in mind and life^r reformed, that they may aright understād what is by supreme authority published, how it is for a great abundance of true Christian good intended & also so expressed. Moreover the Kingsmost excellent Majestie according to the mind of the eternal Almighty God hath ordained, that the ancient Christian feasts bee kept againe, as they were heretofore: as the feast of Whitsuntide, the feasts of the dedication of Churches, commonly called Wakes, and what other feasts have bin observed also since Reformation hath bin established. Have wee not great cause now of magnifying the goodnesse of God, for moving the heart of our most gracious Sovereigne thus to *build the old wastes, to raise up the former desolations, the foundations of many generations, To bee a repairer of the breach, the restorer of paths to dwell in?* Who are there among the ancient people of our Kingdome, (that are of any observati-
on) which doe not daily complaine, that since *Wakes* have bin neglected, ^x love between people of neighbour Parishes hath very greatly decayed; and since *Whitsun* feasts have ceased, love among the people of every Parish hath unexpressibly waxen cold?

The wisdom of the great GOD knowing what a nourishing and preserving of godly love and charitie among his people the solemnizing of feasts would be, ordained in his Law many to bee duely kept every yeere. Therefore the Catholike & Apostolike Church of JESUS CHRIST hath prescribed so many feast dayes to be yearly observed by all her members. Our godly forefathers were zealous in the keeping of them,

them, though wee now for the most part doe little consider of them. Was not the LORD CHRIST in the dayes of his flesh here on earth present at the feasts celebrated by the Jews? Doth not Saint Paul say, speaking concerning Easter, ^a Let us keepe that feast, &c. Doth not Saint Jude tell us, that the Christians of the primitive Church, as well Gentiles as Jews, had their ^a feasts of charitie, though ^b some at the said feasts did not rightly carrie themselves? And did they keepe such feasts without commandement thereunto by the holy Ghost in the Apostles? ^a 1. Cor. 5. 8.

^a Jude 11.
^b 2. Pet. 2. 13.

The said feasts are in the Greek Text *αγάπαι*, which is as much as to say, *Loves*. And Scapula on the word saith: *The common banquets of Christians were so called, because they were instituted for the cause of retaining mutuall love & charity.* ^c The which (as saith the Church in the Rogation Homily) *is the onely livery of a Christian man, and whereby together with godly peace and quiet, we be knit together in one generall fellowship of CHRISTs family, in one common household of God.* See with what fervency God hath prescribed the *Whitsun-feast* to be kept for the rejoycing together of the whole body of a people, which belong each to other; in *Deuter.* 16. 9. 10. 11. 12. It is a matter greatly considerable to heare discret old folke relate, what ^d justnesse, charitablenesse, and friendlinesse among neighbours was, when the said feast was godlily solemnized: how little viciousnesse, drunkennesse, whoredome, maliciousnesse, theft, & other enormities were then. Moreover, in keeping of the *Wakes*, our forefathers not only expressed every yeere a gratefull remembrance and thanksgiving unto God for their Churches builded, but also would unto that their said feast invite their friends of the

^c In page 235.

^d The happinesse of the times, when the feasts now commanded, were duely observed. Satan now hath great waile, & doth expresse it in his members by their hindering what they can, the yearly solemnizing of the allowed feasts.

Parishes

* Dauncing is
allowed by
holy Scripture.

e Pl. 149. 1. 3.

f Pl. 150. 4.

g 2. Sam. 6. 21.
16.

h ver. 20. 22.
* schindeler
the most lear-
ned interpreter
of the Hebrew
tongue deli-
vereth, That a
feast is called
in Hebrew **AN**
because therein
people doe
daunce. Hee
saith: *Die festo
edunt, bibunt &
saltant homines.*
And *festus die-
bus letitiam sunt
choreis & sal-
tationibus de-
clarabant & ad-
huc declarant
Iudei.*

i Luk. 15. 25.
k ler. 31. 13.

Parishes round about or neere them, and then when their neighbours *Wakes* were, they were invited again. Thus the whole land feasted each other unto an unutterable cōservation of unity & godly love. And whereas * dauncing is nominated for one of the lawfull recreations (& yet there are which otherwise account it:) Is it not directly commanded by God himselfe, where it is said? Let Israel rejoyce in him that made him: Let the children of Sion be joyfull in their King. Let them praise his name in the * daunce: let them sing praises to him with the timbrell and harp, ^e praise him with the timbrell and daunce. Did not David daunce before the Lord, and (as he spake expressely) ^g played before the LORD? And was not Michal smitten with barrenesse for despising him because of the same? Let the Michals of these dayes consider, what was that which Michal so ^h excepted against in Davids * dauncing, and it may teach them not to be censorious and so uncharitable, in passing their sentence upon men and womens dauncing together. Did not CHRIST JESUS himselfe nominate *Musick & dauncing* to be that, whereby the ⁱ good and holy father of the prodigall son did expresse his joy for his conversion? And whereas some there are that allow of the recreation, so that men and women doe not daunce together, but each sexe in a company apart; and their reason is, because (as they say) no example can be shewed in the Bible of any such dauncing, Such may consider what is said in Jeremiah: ^k *Then shall the virgin rejoyce in the daunce, both young men and old together.* In the Greeke Bible it is: *Τότε χαρήσονται παρθέναι ἐν συναγωγῇ νεανίσκων, καὶ ἀνδρῶν χαρήσονται.* That is, then shall the virgins rejoyce in the assembly of young men, and the

the old men shall be glad. Doth not this ancient translation considered with the Hebrew reading, at the least intimate that young men & maidens may daunce together? The Church hath power to change the circumstances of ordinances mentioned in the Scriptures, yea of * circumstances in the receiving of the Sacraments. And if the Church allow men and women to daunce together, who can then prove it to be a sinne? But it is objected, They may not bee neere together, because it may cause unchaste thoughts. By the like reason they may conclude, that it is unlawfull for men and women to be nigh each other in any place or occasion. But Saint Paul saith: *Unto the pure all things are pure: unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.* Such as feare Satans temptation, may provide for their owne safety: but such as are fully perswaded in their hearts, that by Gods grace he shall not in such recreation annoy them, appeare to bee free to daunce with whom they will, according to the ^m laudable custome. When as dauncing was often used in all Parishes by all people, how greatly was true Christian friendship increased thereby, and conserued. By this (saith the Lord J E S U S) shall all men know that yee are my disciples, if ye have ⁿ love one to another. And even as Peter and John said in another case, so may it bee said: Whether is it better in the sight of GOD, for people Sundayes after all Divine Services for that day ended, for to assemble together unto such publike recreation as is allowed, than to keep at home or one to goe to anothers houses, and there to speake against the higher powers (especially such as are in the Clergie, there to talke of other folkes matters which no-

* The Church hath altered the time & gesture used in receiving the Sacrament.

1 Tit. 1. 15. 16.

^m Phil. 4. 8.

ⁿ Joh. 13. 35. Godly love is signified in the prayer for Christs Church Militant, to be the soveraigne good or chiefe happinesse in the life or conversation of mankind. See 1. Cor. 13. 13. and 1. Joh. 4. 7. 8. 16. Joh. 13. 35.

thing concerne them, there to consult mischief against such as they affect not, and to spend the time in unprofitable talking, yea and in such matters as are not meete here to bee mentioned? Moreover, whereas throughout the whole Kingdome there is a great neglect of very many in comming to evening prayer: For many of the richer sort account it not be-secming their State, to come to evening prayer, unlesse there be a Sermon; and many of the meaner sort take example by them, concluding that if the richer may lawfully absent themselves from Church, why may not they likewise? Now by this prescription of the Kings most excellent Majestie being in every expressed point thereof duely observed, very many will repaire to the Divine Service more carefully, and so ° devotion will be abundantly increased. And what is true godlinesse? Can there be a more perfect godlinesse, than for people to agree together in the truth of Gods holy word, and to live together in unity and godly love? Is not this the drift, scope, and maine intent of his Highnesse Declaration? Whoso will impartially by Gods holy word consider of his most sacred Majesties declared care for the Church, cannot but see, that now it is from God, as in the dayes of the Prophet *Haggai*, when as the Lord p stirred up the spirit of *Zerubbabel*, Governour of *Juda*, and *Joshua* the high Priest, and sundry other truly godly persons for the restauration of what was then defective. The Lord saith by the Prophet *Amos*: 9 In that day will I raise up the Tabernacle of *David*, which is fallen, & close up the breaches thereof, & I will raise up his ruines, & I will build it as in the daies of old: that the residue of men might seek after the Lord, and all the Gentiles,

• Devotion will bee increa-
ted by the due
observing of
the prescripti-
ons in the De-
claration.

• Hag. 1. 14.

• Amos 9. 11.

Gentiles, upon whom my name is called, saith the Lord, who doth all these things. Though it may not be said, that the Tabernacle of *David* hath fallen down in our land, yet (like as all materiall houses and tabernacles are subject to ruines) so hath it had some certaine * decayes. Was there not a breach beginning in it, about *Predestination* and all the doctrines depending thereon, untill the Royall prudence by GODS especiall providence ^a closed up that breach in the Tabernacle, by that most divine Declaration set afore the 39. Articles of Religion, requiring that so that high doctrine and all depending on it may be so understood, as not to bee contrary to the divinitie expressly contained & delivered throughout the booke of common prayer? His Majesties most sacred instructions concerning Catechising, &c. would they not cause a great increase of knowledge in the grounds of the true Christian Religion, among youth and all persons, of the meaner sort, who in very many places are lamentably ignorant of the same? Is it not his Sacred Majesties most godly endeavour, & likewise of the holy Fathers of the Church, for to have the Tabernacle of *David* in our Land, to be as in the dayes of ^a old, namely when as reformation was in its perfectest flourishing and standing? Is not the summe of his Highnesse late declaration, that Christian charitie may amongst us all towards each other abound, the very life of true Religion and vertue? And therefore people are not to shew themselves to be of the number of those, which the Apostles foretold would be in the last times, *which ^a speake evil of dignities, & of those things which they know not.* There are sundry well disposed people, which observe many evill effects come

* The holy fathers have mentioned some of the decayes in their prayer made for to be used at the last fast. See the beginning of the Epistle dedicatory of the Christian Divinity.

^a Amos 9. 11. In his highnesse most prudent reign that prophecy of Amos hath a fulfilling now in our land.

^a So would God have his Tabernacle to be restored. See Amos 9. 11. Jer. 6. 16. 17. Isa. 58. 12. 2. Joh. vers. 5. 6.

^a Jude 8. and 3. Pet. 2. 12.

to passe, & doe greatly bewaile them: but very few doe take matters into so serious a consideration, as to finde out the causes of such evils. The high understanding Fathers of the Church doe cleerely see, that the cause of all evill which hath so much increased, is, for that a
 c Faith hath entered into many peoples minds, contrary to that which is prescribed throughout the three books of the Divine service. Also that a great cause of the decay of much charity and good neighbourhood, hath bin the ^d forbidding of the ancient feasts of the Church, & of ordinary meetings, & of the like nourishings of unity & godly love. For this present here shall be an end of this discourse with the rehearsing of some of the Scriptures testifying of the Whitsun feast, and of the feasts of the Dedication of Churches, both which are to be kept yeerly for evermore in every Parish of ^e Land, if his Sacred Majesties holy will and pleasure be duely observed and obeyed. Concerning the Whitsun feast, thus saith the Lord. ^e Thou shalt keepe the feast of weeks unto the Lord thy God, with a tribute of a free will ^f offering of thine hand, which thou shalt give unto the Lord thy GOD, according as the Lord thy God hath blessed thee. And thou shalt rejoyce before the Lord thy God, thou, and thy sonne, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the LORD thy God hath chosen to put his name there. Concerning the feasts of Dedication of Churches, thus it is signified in the Scripture. King Salomon having built the Lords Temple, did at the ^g Dedication of it make a feast, and all Israell with him. It is written in the booke

c 1. Tim. 4.1.
and 2. Tim. 4.

3. 4.

d In his most
sacred Majesties
Declaration, and pages
15 16. it is signified.

e Deut. 16. 10.
11.

f Then every
one of ability
is to contribute
for some pious
use. *Tribute* in
the margin
there is *sufficien-
cie*, for to sig-
nifie, that
every one ac-
cording to his
ability is to be
liberall in such
a contribution.
g 1. King; 8.
65. 66.

booke of Maccabees, that when G O D S Sanctuary was cleansed and made up, &c. *Judas* and his brethren with the whole congregation of *Israel* ordained that the dayes of the ^h dedication of the Altar should be kept in their season from yeere to yeere, with mirth and gladnesse. Saint *John* in his ⁱ Gospell recordeth the said feast, and writeth that then C H R I S T was present, and walked in the temple in *Solomons* porch. Saint *Paul* saith, ¹ Whatsoever things are written afore time, are written for our learning. And saith the ⁱ Church, speaking of what is written in the old Testament, *If we be the people of God, how can the word and law of God not appertaine unto us?* Saint *Paul* saith, Every Scripture is given for our instruction in righteousness, that wee may be perfect unto ^m every good worke. And againe saith the Church (which though it be mentioned but about the fourth Commandement, yet it is to be made use of about ⁿ every Commandement mentioned in the old Testament) *Whatsoever is found in the Commandement, appertaining to the law of nature, as a thing most godly, most iust, and needfull for the setting forth of Gods glory, it ought to be retained and kept of all good Christian people.* It is no indifferent matter to leave unobserved such feasts, which are mentioned in the Scripture, and which the Church signifieth should yeerely be kept. Most memorable hereunto is the saying of the Lord in Deuteronomy, ^o Curses shall come upon thee for a signe, and for a wonder, and upon thy seed for ever: because thou servedst not the Lord thy God with joyfullnesse, and with gladnesse of heart, for the abundance of all things. G O D ordained the feasts to be kept, that in them all the people might expresse their thankfullnesse unto him for his blessings given unto them.

^b 1. Mac. 4. 56.
57. 58. 59.

ⁱ Joh. 10. 22. 23.
In the margent
of the said chap-
ter and verse of
5. *John*; there
is reference un-
to 1. Mac. 4. 59.
^k Rom. 15. 4.
^l In the homily
against Idols.
17, pages 18.
19. See cap. 18.

^m 2. Tim. 3. 16.
17.

ⁿ In the homi-
ly of the time
and place of
prayer, pages
124. 125.

^o Deut. 28. 45.
46. 47.

them. And therefore the people of G O D in all ages have not only with great zeale and care kept the feasts prescribed unto them by G O D and the Church, but also in thankfulnessse to God for sundry blessings received, have kept feasts voluntarily, as *Abraham* made a feast when *Isaac* his son was ^p weaned, so now at childrens christening, womens churching, &c. *

2. Now proceed on in explaining the rest of the Commandements, What is the fifth Commandement?

A. Honour thy Father and thy Mother, that thy daies may be long in the land which the Lord thy God giveth thee.

2. Because in the duty towards ones * neighbour, that which is included in this Commandement is signified, and in sundry things expressed, therefore here shall not be question concerning what is there delivered. But now here declare, whether by *Father* and *Mother* are meant any else, saving our naturall Parents?

A. The Lord saith in *Isaiah*, *Kings shall be thy nursing fathers, and their Queenes thy nursing mothers*; whereby we are given to understand, that they which have the chiefe rule over us, and also all that are in authority under them, and are set to governe us are signified by the said names. By *Mother* is also meant the Church of Christ, wherein the faithfull are begotten by the incorruptible seed of Gods word, as the * Geneva more expoundeth that saying of *Solomon*, *For sake not thy mothers teaching*. Wherefore by this Commandement wee are required to have in all due honour the most reverend Fathers in God the Archbishops, and the right reverend Fathers in God the Bishops. And as wee are duely to honour all Churches of Christ in what

p Gen. 21. 3.

* In the Articles delivered at the late Metropolitall visitation it is required, That Church-houses be kept in due reparation, and only for that right holy use, for which they were ordained. In them the parishioners are to celebrate their banquet at Whitside &c. for the increase of godly love, & for the comfort of the poore amongst them.

* *Proximus noster, est quilibet cui vel officium, vel auxilium nostrum exhibere debemus, aut cuius officio auxilium nos indigemus.*

Luc. 10. 36. 37.

Polanus lib. 10.

cap. 2. of Synonym

psa. 49. 23.

1 Prov. 1. 8.

* Yea also the Fathers of the Church in the former ages.

what nation soever; so in a more speciall manner wee are to honour the Apostolicall Church of England, wherein wee have beene spiritually ^a conceived and brought forth, ^b borne on her sides, dandled upon her knees, suckled at her breasts, fed with her ^c tender meat, and with ^d stronger, according as we have beene and are able for to ^e beare or digest the same. Are they not justly counted gracelesse children, which have their naturall mother in contempt, that regard not her ^f advising of them? Can the gracelesnesse of such be unto the full expresse, which contemne or neglect the divine Service bookes of our mother the Church, and think their owne imagined wisdom in religion matters many degrees more excellent than hers?

Q. Why is it added, *That thy dayes may be long in the land, which the Lord thy God giveth thee?*

A. Jesus the son of Sirach saith, The Lord hath given the father honour over the children, and hath confirmed the authority (or judgement) of the ^b mother over the sonnes. Whoso honoureth his father, maketh an attonement for his sinnes: and hee that honoureth his mother, is as one that layeth up treasure. He that honoureth his father shall have a long life, and he that is obedient unto the Lord, shall be a comfort to his mother. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children, but the curse of the mother rooeth out foundations. Seeing that the Lord JESUS said, ^c *Unto thee Peter, will I give the keyes of the kingdome of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven:* and also said unto the other Apostles,

^a Psal. 110. 3.
^b Is. 66. 7. 8. 9.
^c 2p & 66. 11. 12.
^d 1. Cor. 3. 2.
^e Heb. 5. 11. 12.
^f 13. 14.
^g Joh. 16. 12.
^a Prov. 6. 20.
^b 21. 22. 23.
^c Pro. 31. 1. 2. &c.
^d See Prov. 30. 17
and 15. 20. and
19. 26. and 20.
20.

^b Sir. 3. 2. 4.
4. 5. 6. 7. 8. 9. 16.

^c Mat. 16. 19.

^d Ioh. 10. 13.

* See his annotation on Exo. 20. set unto his translation.

^e 1. Tim. 4. 16.

Iam. 5. 10.

f 1. King. 3. 24.

g God saith, that upon his true people the Minister shall put his name, & he wil blesse such Israelites. Num. 6. 27. See chap. 74.

b Psal. 143. 10.

Apostles, ^d Whose soever sinnes ye remit, they are remitted unto them, and whose soever sinnes ye retaine, they are retained. Ought not our mothers discipline and doctrine to be much revered, and her excommunicating to be dreaded? Few doe consider how great and manifold is the authority of the Church, and fewer lay to heart how many in these times have in contempt or neglect the said authority. It is observed that the Hebrew text of this Commandement is, *I haue they may prolong thy dayes*, that is, as ^{*} Iunius saith, *by their blessing of thee*. In which sense (saith he) some are said to ^e save others: and he referreth unto the chapter of Sirach afore mentioned for illustration of the matter. Did not ^f *Elisbaes* curse shorten the dayes of those Children that dishonoured him a father in Israel? And were not the obedient children of the Patriarchs the better in soule and body for their parents blessing? Atheisme and unbeleeve hath so prevailed in many, that they beleeve not that the blessing of a spirituall Father, namely confirmation performed by a Bishop, doth any good. And because it is not beleeved that G O D worketh so by the holy Fathers, and in the Sacraments, and in other ordinances of his, and by other ^g ministers, according as his word expresseth, hence is it that due honouring of them is so greatly neglected. And here it might be largely treated concerning the promised land, into which the people of Israel were now travailing, when G O D spake these words unto them; hee having brought them out of one land, was leading them into another land. *David* signifieth what that land was spirituallly, where hee prayeth, saying, *Lead me into the ^h land of uprightnesse*. And that is the land which every obedient soule shall in this world have

have some entrance into; and *David* expresseth it where he saith, ⁱ *The feare of the LORD shall dwell at ease (or lodge in goodnesse) and his seed shall inherit that earth (or land.)* Againe he saith, ^k *The meek shall inherit the earth (or that land:) and shall delight themselves in the abundance of peace.* And these words of this fift Commandement are also to be understood concerning the outward land, which we inhabit: for by dishonouring of the higher powers many pull miseries upon themselves, yea and sometimes destruction. *David* saith, ^l *The deceitfull as well as the bloud-thirsty, shall not live out halfe their daies.*

ⁱ Psal. 15. 13.

* See the margin in the last translation.

^k Psal. 37. 21.

^l Psal. 55. 23.

2. What is the sixt Commandement?

A. Thou shalt doe no murther.

And here it is to be observed, as it was afore signified, that G O D S Commandements require our observation of them, aswell inwardly as outwardly. Hence it is said, ^m *Curse not the King, no not in thy thought (or conscience.)* And Saint *Paul* saith, ⁿ *Servants obey in all things your masters according to the flesh: not with eye-service, as men pleasers, but in singlenesse of heart fearing G O D: and whatsoever yee doe, doe it heartily, as to the Lord, and not unto men.* So there is a committing of murther with the heart before the eyes of the Lord, as Saint *John* saith, ^o *Who soever hateth his brother is a murtherer.* The Lord J E S U S C H R I S T (of whose coming one cause was (as the ^p Homily saith) to restore the law of his heavenly Father unto the right sense, understanding and meaning) giveth to us for to know, that whosoever is angry with any one without cause, or shal say to one, *Racha*, that is, empty braine, idle head, or shall say thou foole, pish, or the like, is a breaker of this ^q sixt Commandement.

^m God requireth, that wee should honour the King with our very heart, and likewise to bear a reverent remembrance of all powers under Him, that are over us. Eccles. 10. 20.
ⁿ Col. 3. 22. 23.
^o 1. Joh. 3. 15.
^p In the Homily against adultery, page 84.
See chap. 21.

^q Mat. 5. 21. 22.

T

And

r Mar. 22. 40.

f In her lesser
Catechisme.

t Eph. 5. 4.

u 1. Pet. 4. 17.

w Eph. 4. 29.

x Col. 4. 6.

y Mar. 12. 36. 37.

z James 1. 26.

It is not the
Christian Reli-
gion which hee
practiseth.

Tit. 1. 6.

a Mar. 11. 34.

35.

Lam. 3. 15. 16. 17

Psal. 17. 3.

And whereas the Lord saith, *That on these Comman-
dements hang all the Law and the Prophets*, we are given
to understand, that there is no sinne whatsoever, but
it may be referred to be a breach of one of these ten
precepts. So that if one should take in hand for to shew
all the duties required to be done by each Comman-
dement, and all the sinnes forbidden by each, would it
not require a very great volume for to containe such
a narration? The Church teacheth us, *That all things
tending towards blood-shedding, are also forbidden, as
mocks, reproaches, quarrellings, fightings, and such like.*
The sinne of mocking and scoffing now greatly reign-
eth in very many, whereby they shew their murthe-
rous minds towards such, at whom they scoffe. Many
much delight themselves in jesting at others, though
the Gospel doth expressly forbid it, because it is a thing
not only uncomely, but also not proceeding from cha-
rity: for whom one loveth, he will not breake jests up-
on him, but *honour him what hee may.* It is the mu-
sick that many make to themselves to have a jest upon
or against such or such a person, such or such a matter.
The Gospel commandeth, *that no corrupt communication
proceed out of our mouthes, that our speech
be alwaies gracious; and the reason is, because wee
shall give account for every idle word: for (saith
CHRIST) by thy words thou shalt be justified, and
by thy words thou shalt be condemned.* His religion
is vaine, that bridleth not his tongue, saith the holy
Ghost by Saint James. It is by Gods universall word
signified to be the maine marke, whereby a true Chri-
stian is discerned from a Pharisee, and also from a li-
bertine, namely the *continuall endeavouring to bri-
dle his tongue, as well privately as publicly, and to
have*

have a respect unto all the Bibles Commandements, concerning how ones mouth and tongue are to be ordered. The Prophet *David* prayed unto God, for to deliver him from ^b bloud-guiltinesse in the matter of *Uriahs* death. Even innumerable are the kinds of murdering indirectly or by consent, and to reckon up many of them would be horrible to be read or heard. Such as live in retired manner as it were out of the world, or converse with none, but such as either are civill, or doe carry themselves civilly before them, cannot imagine what evils are done by many in ^c secret, and where they dare shew themselves in their proper colours. How many are indirectly murdered in such and such a manner, as the law of the land can take no hold on such Murderers. Universall cruelty is observed to be forbidden by this Commandement: And Gods word forbiddeth that any cruelties should be shewed to any body christian or unchristian, yea and to our ^d catel or to any other creature. Scarce any can comprehend how great a vertue is charity, but such as have experienced the mercies of uncharitable ones in these times. Many Spirituall murderings might be here mentioned, inward and outward; as, The ^e quenching of Gods Spirit within one, The putting out and extinguishing of the ^f light of conscience within one, The ^g crucifying to ones selfe afresh the Son of God, and the putting of him to an open shame, the treading of him under foot, and the doing of ^h despite to the spirit of grace. How have Gods two witnesses, the bookes of the old and new Testament, been many manner of waies ⁱ murdered, as the Revelation foretold? How many manner of waies have the Church her two witnesses, the Communion booke and the Homilies book

b Psal. 51. 14.

c Eph. 5. 11.

d Prov. 12. 10.

e Rom. 3. 12.

f 1. Thes. 5. 19.

g Luk. 11. 35.

h Heb. 6. 6.

i Heb. 10. 29.

k Rev. 11. 7. 8.

beene murdered, in that the authority, which their sayings should have among all the members of the Church of England, is either quite destroyed by many and among many, or so weakened as it cannot sway or move a * whit, either in matter of minde or of conversation.

Q. What is the seaventh Commandement?

A. *Thou shalt not commit adultery.*

And this Commandement is likewise broken, as wel inwardly with the mind, as outwardly with the body, for CHRIST saith, *Whoſeuer looketh on a woman to luſt after her, hath committed adultery with her in his heart.* And therefore the Lord ſignifieth in the words immediately after the ſaid ſentence, that he requireth wee ſhould mortifie our members which are upon earth: fornication, uncleaneſſe, inordinate affection, evill concupiſcence, and not ſuffer an eye or hand to be inſtrument of any manner of unchaſtity, but to be only uſed, as G O D's Law may not be by them in any wiſe tranſgreſſed. How many a law hath G O D given by *Moses* for to ſhew (as Saint *Paul* ſaith) how every one ſhould poſſeſſe his ° veſſell in ſanctification and honour, not in the luſt of concupiſcence, even as the gentiles which know not God? For God hath not called us unto uncleaneſſe, but unto holineſſe. And how are the apparant everlaſting lawes delivered by *Moses* hereunto by many utterly neglected? Saint *Paul* ſaith, It is a ſhame even to ſpeake of thoſe things which are done of them in ſecret. Why doth the Lord by *Malachi* ſay, Remember yee the law of *Moses* my ſervant, which I commanded him in Horeb, for all Iſrael, with the ſtatutes and judgements? The Libertines of theſe daies will not conſider, that though *Moses* wrote
ſome

* It is not to be named, it is un-expreſſible, in how light account very many which profeſſe themſelves to be members of the Church, have thoſe two fundamentall bookes of the Church.
(Mat. 5. 28.

Ioh. 3. 1.
Mat. 5. 19-30.

1. Theſ. 4.
4. 5-7.

2 Eph. 5. 12.

4 Mal. 4. 4.

some lawes peculiar to the Jews, as concerning their ceremoniall, circumstantiall, & outward observation; yet that in all his bookes and in most chapters of his bookes there is expressed or signified that which is morall & * everlasting. Is it now lawfull for a woman to be Churchied, afore such time as it is by law of our Church prescribed? Is it now lawfull for a man to marry his sister? And that is forbidden by Moses in Leviticus. That saying of the Church is perfect truth about every particular law delivered by Moses: * *Whatsoever is found in the commandment appertaining to the law of nature, as a thing most godly, most just, and needfull for the setting forth of Gods glory, it ought to be retained and kept of all good Christian people.* The Lord commandeth us to bee holy in all manner of conversation. And therefore saith the Church in her most divine Homily against whoredome and uncleannesse: "CHRIST teacheth us an exact and full perfection of puritie and cleannesse of life, both to keepe our bodies undefiled, and our hearts pure and free from all evil thoughts, carnall desires, and fleshly consents. GOD at this present abhorreth all manner of uncleannesse, no lesse than he did in the old law, and will undoubtedly punish it, both in this world, and in the world to come." * Ezechiel in his 18. chapter signifieth a great and weightry duty to be observed by all such as are married: and they that desire to be compleate Christians, and to receive Gods manifold mercies and blessings in this world, and everlasting salvation, are diligently to read all Moses law, whereof he was not the author, but the eternal God. There is a considerable saying in the booke of Tobias, and it is expressed in the Church-her first translation, which the Bishops the Fathers in God did set forth,

* See *Polem. Syntagma* and therein lib. 10. cap. 23. Many students in Divinity doe neglect the study of that part of Theologie, his tenth books contents.

† See Lev. 12. f Lev. 20. 17.

* In the homily of the place and time of prayer, pag. 125.

† 1. Pet. 1. 15. 16

2. Pet. 3. 11.

u In the first part & pag. 79.

w In the 3. part and page 86.

x Ezech. 18. 6. and the Church in her Declarations exposition of the seventh commandment observeth the same also.

y It is in that which is called Saint Jeromes translation the 17. ver. of ch. 6. The said book of the Church is commonly called, *King Henry on the Sacraments*; whereas it was set forth in the latter part of his reigne. It is intituled, *A necessary doctrine and erudition for any Christian man*, &c. See in the homily of good works the third part and page 38. wh it is delivered concerning that renowned King. 2 In the homily against adultery, page 83. see ch. 94. and page 359.

and it is likewise in sundry Latine translations; and it is alledged in those holy Fathers exposition of this commandement: *They that marry in such wise, that they exclude God out of their hearts, and give themselves unto their own carnall lusts, as it were an horse or a mule, which have no reason, upon such persons the devit hath power.* And the Church now saith in her larger Catechisme: *By this commandment is forbidden all kinde of filthy and wandering lust, and all uncleannesse that riseth of such lust, as fondnesse in handling, unchastnesse of speach, and all wantonnesse of countenance and gesture, all outward shew of unchastitie whatsoever it bee. And not only filthinesse of words and uncleannesse of doings is forbidden by God, but also forasmuch as both our bodys and our soules are the temples of the holy Ghost, that honestie may be kept undefiled in them both, shamesfastnesse and chastitie is commanded, that neither our bodies be defiled with uncleannesse of lust, nor our mindes with unhoneest thoughts or desires, but bee alway preserved chaste and pure.* Wherefore saith the Church, *This shall wee easily doe, if when wee feele inwardly, that Satan our old enemy tempteth us unto whoredome, we by no meanes consent to his craftie suggestions, but valiantly resist and withstand him by strong faith in the word of God, alleaging against him alwaies in our heart, this commandment of God: It is written, thou shalt not commit whoredome. It shall bee good also for us, ever to live in the feare of GOD, and to see before our eyes the grievous threatenings of God against all ungodly sinners, and to consider in our minde, how filthy, beastly, and short that pleasure is, whereunto Satan continually stirreth and mooveth us: and againe, how the paine appointed for that sinne is intolerable and everlasting.* There is also spirituall whoring, when one followeth not the will of God

God, but (as David saith) goeth a whoring with his own inventions. Who therefore saith: ^a *Tbey that are farre from thee shall perish, thou hast destroyed all them that got a whoring from thee.* And are not they *guilty of spirituall whoredome, which neglect meditating on the fundamentall doctrine of their mother, the instruction in Religion, which is contained in the books of the Divine Service, composed and authorized by the supreme divine Wisdom of the Church, and are wholly affected unto books written by private persons, which deliver doctrine contrary to the generall doctrine of the Church bookes aforesaid?

Q. What is the eight Commandement?

A. *Thou shalt not steale.* This sinne likewise may be committed in the heart; namely, when as one taketh from God that which is his. Hence the Prophet Malachy saith: Will a man ^b rob GOD? yet yee have robbed the Lord. Our heart is the Lords due, he saith:

^c *My sonne give mee thy heart.* Now if wee *set our hearts or earthly riches, or earthly pleasures, or any thing els besides God, his word, his light, and the life which hee requirerh; and doe not duely prepare our hearts to bee fit temples for the dwelling of his spirit within us in this present life, that our Creatour may in this world have a delight in us, wee steale from God, and deceive our owne selves. God is very jealous concerning peoples hearts, when as hee perceiveth them declining from the due obedience unto his requiries. Therefore he often saith: ^d *I the Lord search the heart, I try the reines, even to give every man according to his wages, and according to the fruit of his doings.*

As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by ^e right, shall leave them in

the

^a Ps. 106. 39.

^b Ps. 73. 27.

* Hereof should they duely consider, which protest themselves to bee zealous for religion and yet are defective in duty towards the Church.

^b Mal. 3. 9.

^c Prov. 23. 26.

* Very many rob god in these times, as those which withhold from Ministers that which is their due by the law or custome of the land, &c.

^d Ier. 17. 9. 10. 11.

^e But by doing wrong to God or man.

f verse 13.

g Pf. 66. 18. and
therefore 119.3.
h Micah 6. 10.
11. 12.

ii. Thes. 4. 3. 6.

4 Pf. 106. 3.

f Luke 13. 26.

27.

Mat. 7. 12. 23.

m 1. Cor. 7. 9.

n Heb. 5. 13.

o Isa. 61. 3. and
60. 21.

p 2. Pet. 2. 21.

q 2. Cor. 11. 15.

and 2. Pet. 2. 5.

r 1. Ioh. 3. 10.

the midst of his dayes, and at his end shall be a foole. ^f O Lord the hope of Israel, all that forsake thee shall be ashamed, and they that depart from mee shall be written in the earth, because they have forsaken the Lord the fountain of living waters. Univerfall unjust dealing between one another is forbidden by this precept. Workers of any ^g iniquity cannot assure themselves, that they are in the way to Salvation. The Lord saith by Micah: ^h Shall I count them pure with the wicked ballances, and with the bag of deceitfull weights? For the rich men thereof are full of violence: and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth. Saint Paul saith: ⁱ This is the will of the Lord, that no man goe beyond and defraude his brother in any matter, because the Lord is the avenger of all such. Blessed (saith David) are they that keepe judgment: and he that doth righteousness at ^k all times. But whoso is a worker of injustnesse shall perish everlastingly, how zealous soever he hath bin about other laudable matters, as CHRIST hath pronounced and ^l denounced the same. CHRIST s ministerie is called the ^m ministration of righteousness, his word the ⁿ word of righteousness, his people people of ^o righteousness, his way the way of ^p righteousness, his Ministers ^q Preachers of righteousness. ^r Righteousnes and love is the visible marke (saith S. John) whereby his people are manifest from the children of the devill. The Church saith in her Gatechisme: *All withdrawing of others duties (or dues) as withholding of the labourers hire, refusing by covetousnes to relieve the poore, to succour widowes, fatherlesse children, and strangers, to leave the ignorant untaught, the simple uncounselled, the wandring and erring, undirected, the sorrowfull uncomforted, and such*

such like, are by this law uncondemned. The LORD CHRIST JESUS hath given a rule serving to the observation of this commandement, and even of all the rest toward man, the which if we remember and performe, we shall scarce at any time, in word or deed commit wrong against any one. And the rule is: *Whatsoever ye would, that men should doe unto you, the same doe ye unto them*: and whatsoever yee would not that others should doe unto you, doe not ye the same unto them. And this is to bee understood concerning thought, word, and deed.

Mat. 7. 12.

Q. What is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour. The Church saith: *In this law we are forbidden not only open and manifest perjury, and breaking of our oath: but also, all * lying, slanders, backbiting, and evil speaking, whereby our neighbour may lose his good name, & all flatterie & dissembling whereby he may take harme. And that neither our selves at any time speake any false or untrue thing, neither by words, writings, or silence, allow the same in other, but that wee ever love, follow, maintaine and uphold the truth.* GOD, who knoweth the secrets of our hearts, when he forbiddeth evill speaking, doth therewith also forbid wrongfull misdeeming, and evill thinking of our neighbours. Yea, and he chargeth us, as farre as truth may suffer, to thinke well of them: And to our uttermost power to preserve their good name. As we are required by the Gospel under paine of perishing everlastingly, not to * slander any one openly or secretly, so likewise are we required not to take up (or * receive, or endure) a reproach against our neighbour, as the holy Prophet declareth: considering that we live in an age, wherein few are found which make conscience of wronging

e In the lesser Catechisme.

* It is unexpressible, how little conscience very many doe make of lying, though the Gospel denounceth liars to be none of Gods people, but such as are for that most horrible sin to be damned everlastingly. See Isa. 63. 8.

Rev. 21. 8. 17. and 22. 15.

* Rom. 1. 29.

30. 32.

* Pl. 15. 3.

As it is in the margin.

a Matt. 10. 32.

y Matt. 5. 11.

z Mat. 10. 25.

a 1. Pet. 4. 4.

2 Tim. 3. 12.

b Ioh. 7. 7.

c Rev. 21. 8.

d Iſa. 63. 9.

e Ioh. 8. 44.

f Rev. 21. 25.

g Zech. 8. 16.

h 1.

others in their name. The Lord Jesus signified unto his obedient people, that they should be hated of all others for his names sake, that they would say all manner of evill against them ^h falsely for his sake. If they have called the master of the house ⁱ Beelzebub; how much more will they call them of his household? The children of Satan will not be content themselves to holde errors and heresies, and live in disobedience to God and Church; but also they will mortally maligne all others; which will not professe and practise, and walke ^a in that desperate way, as they doe. Some reason is; They know that such as refuse to accompany them, doe ^b witnesse thereby against them, that their wayes are evill. Now concerning lying and speaking untruth, who trembleth to transgresse in that kind? Though the holy Ghost saith, ^c All liers shall have their part in the lake, that burneth with fire and brimstone, the second death; yet who layeth it to heart? To make conscience of speaking any untruth, is by God in Isaiah delivered to be the peculiar property of his children, where it is said: Surely they are my people, ^d children that will not lie: so I was their Saviour. And to make no conscience of uttering untruths is by CHRIST delivered to be the peculiar propertie of the devils children, where it is said: Yee are of your father the ^e devill, and the lust of your father ye will doe: for he is a lier, and the father thereof. Saint John saith: ^f Without Gods city is whosoever loveth or maketh a lie. Therefore saith the Lord by ^g Zechariah: Speake yee every man the truth to his neighbour: execute the judgement of truth and peace in your gates. And let none of you imagine evill in your hearts against his neighbour, and love no false oath:

oath: for all these are things that I hate, saith the Lord. Unto that outrageousnesse of flandering are many now come, that they blaspheme with * names of reproach such as professe the faith and life prescribed in the booke of common prayer. So odious is the Catholike, Apostolike, and eternall truth of godlinesse unto such as live in any viciousnes outward or inward! Therefore the complaint is now true, that the devill of hell is brake loose in very many peoples minds & mouthes. The Lord saith: *Out of the abundance of the heart the mouth speaketh.* All people doe manifestly declare, which spirit hath his Kingdome within them by the words which proceed out of them. CHRIST saith, O generation of vipers, how can ye being evil, speake good things? David saith: Helpe Lord, for the godly man ceaseth: for the faithfull faile from among the children of men. They speake vanity every one with his neighbour: with flattering lips, & with a double heart do they speake. The Lord will cut off all flattering lips, & the tongue that speaketh proud things. Who have said, with our tongues we will prevaile, our lips are our own, who is Lord over us? There is also ^k referred unto the breach of this commandement, the teaching of untrue doctrine, and calling it Gods word. See of such doings mentioned in Jeremiah 23. and Ezechiel 13. Isaiiah 30. 9. 10. and Jeremiah 5. 30. 31.

2. What is the tenth commandement?

1. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maide, nor his ox, nor his asse, nor any thing that is his. In the Declaration set forth by the Church in the latter part of the reign of King H. the Eight it is thus delivered upon this commandement:

* Many reproach with new names of faction and the like, such as professe sincerely the established doctrine of the Church. Yea it is a maine policie of the devill so to hinder the passage of the divine Service doctrine.

b Mar. 12. 34.

i Pf. 12. 1. 2. 3. 4.

k In the declarations exposition of this commandment.

i Christ saith in Joh. 8. 12. Hee that followeth me, shall have

the light of life. Whoſoever with a ſingle heart will read the ſaid declaration, ſhall perceive that the Fathers of the Church, then following gods light ariſing in the Chriſtian world at that time in a ſpeciall manner, in expounding the ten commandments, abundantly ſet forth the upright life of true Chriſtiani-
nity.

All they be tranſgreſſours of this commandment, which by deliberation and full conſent, caſt their minds and luſtes, to accompliſh the concupiſcence and deſire, which they have to obtaine and get unlawfully an other mans wife, child, ſervant, houſe, land, cattell, or any thing or goods that be his. And they alſo be tranſgreſſours of this commandment, which by envie, be ſorry of their neighbours wealth & proſperity, or be glad of their ſorrow, hinderance & adverſity. And alſo all they which doe not ſet their minds and ſtudies, to preſerve, maintaine, and defend, unto their neighbours (as much as it is in them) their wives, children, ſervants, houſes, lands, goods, and all that is theirs. For this commandment not only forbiddeth us to deſire unlawfully from our neighbour any thing that is his: but by the ſame we be alſo commanded, gladly to wiſh and will unto him, that he may quietly poſſeſſe and enjoy all that which God hath ſent him, bee it never ſo great abundance. And this minde wee ought to beare unto every man by this commandment, not onely if they be our friends and lovers, but alſo if they be our enemies & adverſaries. And it is there alſo ſaid: Furthermore like us in the fiſt commandment, under the name of father and mother is underſtood all ſuperiours: and in the ſixt commandment, under the name of killing is underſtood all wrath and revenge: and in the ſeventh commandment, under the name of adultery is underſtood all unchaſt living: and in the eighth commandment, under the name of theft is underſtood all deceitfull dealing with our neighbours: and in the ninth commandment, under the name of falſe witneſſe, is underſtood all miſreport, and untrue uſe of our tongue: So in this laſt commandment, under the name of deſiring of another mans wife and goods, is underſtood all manner of evill and unlawfull deſire of any thing. Mortifie therefore (ſaith the Apoſtle) evill
con-

concupiscence and covetousnesse, which is idolatry. *m Col. 3. 5. 6. m 1. Tim. 6. 6.*
 For which things sake the wrath of God commeth upon the children of disobedience. *a* Godlinesse is great gaine if a man be content with that he hath.

2. Why are we taught to pray, *Write all these thy laws in our hearts?*

A. It is one of Gods promises unto his obedient people, as it is related in the Epistle to the Hebrewes, I (saith the Lord) will put my lawes into their minde, and write them in their hearts. Wee also for our parts unto the attaining of that favour from God, are to doe like David, who said, Thy word have I hid in my heart, that I might not sin against thee. Wee are (as Christ commandeth) to lay up treasure in heaven for our selves: and (as Paul saith) let the word of Christ dwell in us plenteously in all wisdom: and to have our delight in the law of the Lord, and therein to meditate day & night. Which if we do, then (as Isaiah signifieth) we shall be taught of the Lord, great shall bee our peace, and in righteousness we shall be established. *a Heb. 8. 10. 11. 12. p Psal. 119. 11. q Mar. 6. 20. r Col. 3. 16. s Psal. 1. 2. t Isa. 54. 13. 14.*

2. Of how many branches doth ones duty towards God consist, according to the delivery in the Catechisme immediately after the ten Commandements?

A. It may be conceived to be there expressed in three.

2. What is the first branch thereof?

A. To believe in God. And in the exposition of the Creed the true beleefe (or what wee are to beleefe in and of God, the Father, Sonne, and holy Ghost) hath beene largely declared. Saint Paul saith, He that cometh to God must beleefe that he is, and that he is a rewarder of them that diligently seeke him. And hee signified to the Athenians, how it is Gods will, that every *a Heb. 11. 6. w Acts 17. 26. 27. 28.*

every one of mankind should seeke the Lord, if haply they might feele after him, and find him, though hee be not farre from every one of us; for in him we live, and move, and have our being.

2. What is the second?

A. To feare him: And that with a sonnelike feare. It is said of *Michael* the Archangel, when contending with the devill, he disputed about the body of *Moses*, that hee durst not bring against the devill a railing accusation, but said, The Lord rebuke thee. The Angels of heaven doe feare to displease their Creatour, knowing what befell them which sinned, that they are cast downe to hell, and delivered into chaines of darkenesse, to be reserved unto judgement. Wherefore CHRIST saith unto us, I will forewarne you whom yee shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Feare him. See *Jesus* the son of *Sirachs* description of Gods feare in his second chapter.

2 Jude 9.

1. Pet. 2. 4.
Sec 2 Efd. 8. 17.

2 Luke. 12. 45.

2. What is the third?

A. To love him with all my heart, with all my minde, with all my soule, and with all my strength.

And how the CHURCH hath expounded these things, heare what is delivered in the Homily of charity, and the first part, viz. *Charity is, to love God with all our heart, all our soule, and all our powers & strength. With all our heart, that is to say, that our heart, minde, and study be set to beleewe his word, to trust in him, and to love him above all other things, that wee love best in heaven or in earth. With all our life, that is to say, that our chiefe joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things, rather*

ther than him. For he that loveth his father or mother, son or daughter, house or land, more than me (saith CHRIST) is not worthy to have me. With all our power, that is to say, that with our hands and feet, with our eyes and eares, our mouthes and tongues, and with all our parts and powers, both of body and soule, we should be given to the keeping and fulfilling of his Commandements.

2. What is the fourth?

A. To worship him. And hee is to bee worshipped with our whole man, both outward and inward, as it is said by Saint Paul, ^b Glorifie GOD in your body, and in your spirit, which are Gods. *David* saith, But as for me, I will come into thine house, in the multitude of thy mercy: and in thy feare will I worship toward thy holy temple. The Hebrew word signifieth to bow downe, to make low obeysance. Againe saith *David*, Heare the voice of my supplications when I cry unto thee: when I ^d lift up my hands towards thy holy * oracle. The Oracle was the innermost place in the house of the Lord, whereunto our Chauncels in Churches do answer. And therein was GODS mercy seat, &c. Whereas it is said, The people of the land shall worship at the door of this gate ^e before the Lord, and the gracious presence of the Lord was in the oracle, it appeareth that wheresoever about the temple they were, they did their low obeysance towards the place of the Lords speciall presence, which was as in the Chauncell. Wherefore are these things written? Are they not for our ^f * learning, as saith Saint Paul? Unto this very day even in all parishes there are some devoutly affected women, whose consciences doe tell them that they should make some obeysance towards the gracious presence of CHRIST in the Sanctuary, and before they kneele downe to prayer, they doe constantly

b 1. Cor. 6. 20.
See also the vulgar Latine translation there

c Psal. 5. 7.
In Psal. 96. 9. It is said, ^e worship the Lord in the beauty of holines.
d 1. Cor. 14. 40.
e Psal. 28. 2.

^f In the margin it is, Towards the oracle of the sanctuary. Whereunto the Chauncell in every Church answereth.
e Ezech 46. 2. 3.

f Rom. 15. 4.
Some observe that people are to make some obeysance afore departing out of Church, as Prayer in his Theologie. See Ezech 12. 27. 28:

g When the di-
vine service is
either already
begun or upon
beginning.

b As it is in the
last translation
Psal. 95. 6.

* Those two
words import-
ing outward o-
beyfance en-
joyned besides
kneeling, are
not to be let
passe unconfi-
dered. Christ
saith, not one
jote or tittle of
his word must
be let passe un-
regarded.

2 Pl. 119. 126.

See Ch. p. 68.

constantly observe it. Likewise there are seene some ancient grave men in some places, which have retained such reverence, and are never unmindfull of the same, when they come & before JESUS CHRIST. May it not be done, and that by vertue of that saying, *O come let us * worship and fall down: let us kneele before the Lord our Maker?* It is so said in that Psalm which is appointed to be read in the beginning of Divine Service: In which Psalm whatsoever is propounded, is it not for an everlasting observation? It is most manifest out of those words of the Psalm, that afore kneeling downe to prayer, some obeifance may be made towards Almighty GOD. *David* saith, *It is time for thee, Lord, to work; for men have made void thy law. Almost all the lawes of GOD and Church concerning the reverence due to be done unto GOD in his holy temple, are by very many scarce any whit regarded. In the Epistle set afore the Church her lesser Catechisme in Latine, these words are: Fieri inquam non potest, quin & Dei metum atque reverentiam, quae jam ex hoc mundo penè prostrata esse videtur, &c.* Out of the which words and the rest of the said Epistle it is manifest, That holy Church hath seriously considered on the great decay of the due fearing and reverencing of GOD, that is come to passe in this world; and therefore carefully endeavoureth the repairing of the same.

2. What is the first?

A. To give him thanks. And this duty is to bee done within the spirit, in bearing a gratefull minde continually unto GOD for all his mercies. So *David* did. And *Saint Paul* saith, *In every thing give thanks.* It is also to bee performed outwardly with the lips. He saith, By CHRIST therefore let us offer the sacrifice

1. 1. Thes. 5. 18.

crifice of praise to G O D continually, that is the fruit of our lips,¹ giving thanks unto his name. But to doe good, and to communicate, forget not : for with such sacrifices G O D is well pleased. And whereas by communicating to the poore the Lord is thanked, and one maine cause why the Lord hath commanded his people to keepe feasts, is, that the bowels of the poore may be refreshed, that they may see some joyfull daies wherein to ^m rejoyce with others before the Lord, Therefore blessed for ever be Our Kings most excellent Majesty for thus restoring the feasts of the Lord, which have been prescribed by his Apostolike Church. It is a memorable duty delivered in the booke of *Nehemiah*, to be observed by all of ability on every feast day, Sunday, holy day, and others: ^m *Eate the fat, drinke the sweet, and send portions unto them, for whom nothing is prepared.*

/ Heb. 13. 15. 16

m Deut. 16. 11.

14. 15.

n Neh. 8. 10.

2. What is the sixt ?

A. To put my whole trust in him. Wee are to ^o depend on Gods providence for all things which he hath promised, in all matters, bodily and ghostly, according as he hath prescribed, we doing our duties, and obediently performing all conditions by G O D enjoined thereunto. *David* in the booke of the *Psalmes* giveth examples of his owne, and useth exhortations hereabout abundantly. There is a memorable counsel here-to by *Judith*, who said, ^p *If the Lord will not helpe us within these five dayes, he hath power to defend us when he will, even every day, or to destroy us before our enemies. Doe not binde the counsels of the Lord our God, let us wait for salvation of him, &c.*

p Psal. 9. 10. and 37. 5.

p Judith 8. 15. 16. 17. &c.

2. What is the seaventh ?

A. To call upon him. And that is to pray unto him :

X

Concerning

¶ Rom. 10. 12.

Concerning which duty it shall be spoken afterward. Saint Paul saith, The same Lord over all people, is rich unto all that call upon him.

Q. What is the eighth?

¶ Mat. 15. 9.

Isa. 29. 13. 14.

15.

¶ Job. 13. 7. 8. 10

A. To honour his holy name. It is to be remembered, that CHRIST declareth, how some doe vainely honour God, when their feare and honour towards him is taught by the precept of men, and thereby the precept of God is transgressed. Job therefore very memorably saith, Will you speake wickedly for God, and raise deceitfully for him? Will yee accept his person? Will yee contend for God? Hee will surely reprove you, if yee doe secretly accept persons. There are that say, Gods glory and honour is diminished, if wee confesse him to be so, as the booke of Common prayer saith of him, in sundry places thereof. But doe not they rather in an unexpressable maner dishonour him, which attribute that unto him, which the Bible declareth to be contrary unto his universall eternall nature? What many doe say, which hold contrary to the doctrine of the third collect for good Friday, it is most horrible to be named. The late most excellent Majesty observed it in His Highnesse Meditation upon the Lords prayer, saying, *Wee are to eschew the extremity of some, who by consequent make God the Author of sinne.* Concerning the honouring of Gods name, it was in part signified on the third Commandment, and shall be further explained in expressing what it is to hallow his name, in exposition of the Lords prayer. But here it may be lamented how slack, yea impiously obstinate are some against the prescribed honouring of Christs holy name. It is the holy ordinance of the Church, that when the *Lords Supper* is mentioned in the reading

z As in the last prayer saying one of the Communion service; and in the collect for the first day of Lent, &c.

¶ In page 117.

¶ In canon 18. See Phil. 2. 9. 10. Rom. 14. 11.

that when the *Lords Supper* is mentioned in the reading of

of the Gospell for the day, &c. all people, men and women, young and old, should make due and lowly reverence: but there are some which will then constantly sit, and CHRIST shall have from them neither * bend nor becke. When as the greatest part of the congregation doe duely reverence the Lord IESUS, they will expresse their contempt of the most sacred Church-law before the very face of God and the face of his holy congregation, unto the high dishonour of the Lord, and the scandall of all godly people assembled in Gods holy feare. And if such be informed of their neglect or contempt, and doe heare the sacred canon or constitution of the Church alleadged unto them, they will spet, at the very hearing of it, in so * deepe a detestation have they holy Church her teaching, which God requireth all that would be his true people to hear and obey, and in no wise for to forsake. The holy Fatherhood in their articles which they set forth for Church-officers use, to know whereunto they are to have an eye, doe divinely admonish hereof; but where are the Church-officers which have care and zeale to take notice, who doe their duty, and who not? If Pastours and Curates doe but once in a yeere make any exhortation unto the remembring of the foure reverences prescribed in the eighteenth Constitution, they shall heare of it all the yeere after, yea and procure to themselves such hatred and prejudice, as is not meet to be related. Holy Church in her larger Catechisme declareth that which is now come to a full measure, where shee saith, *In the visible Church of CHRIST, if it be well ordered, there shall be seene to be observed a certaine order and manner of governance, and such a forme of ecclesiasticall discipline, that it shall not be*

* Most lamentable is the un-reverence of many towards Jesus Christ.
See Psal 89.7.

x It cannot be in few words expressed how the established doctrine and discipline of the Church is by some despised.

y In the larger Catechisme upon the words of the Creed *The Communion of Saints.*
Ier. 5.5.

* Daily wofull experience declareth the truth hercof.

* They of the Clergie which beare rule in the Church, are sensible of Gods matters being neglected; It is they, who under the Royal Majestie, doe conscientiously consider of what is committed amisse in the Church, and are zealous for the redresse of all the same.

¶ The Church in her books of Divine Service, and in the rest set forth by publike authority, doth prescribe all due reverence unto the eternall Almighty God, & alloweth not of any the least unreverence.

^a Lev. 19. 30.

^b 1. King. 8. 29.
Deut. 12. 5.

^c Psal. 95. 2.

^d Exod. 25. 21.
22.

^e Num. 7. 89.

^f Ezech. 46. 2. 3.

free for any that abideth in that flocke; publickly to speake or doe any thing wickedly or in hainous sort, without punishment, yea and so, that in that congregation of men, all offences (so farre as is possible) be avoided. But this discipline since long time past by little and little decaying, as the manners of men be corrupt and out of right course, specially of the * rich and men of power, which will needs have impunity, and most free libertie to sinne and doe wickedly, this grave maner of looking to them and chastisement can hardly be maintained in Churches. But yet if all in authority under the Lord Bishops would use their uttermost endeavours for the repressing of unreverence in Gods publike worship, such disorderlinesse would daily decrease, and all at length would therein become easily reformed. In these times not very many are * fervent for GODS cause, neither zealous that the LORD JESUS CHRIST may have his due honour and reverence done unto his gracious presence in the Sanctuary. And because matters are so greatly neglected in some places, they of the Recusancie doe unjustly charge the * Church with the same.

Moreover it is here to bee observed, that unto the due honouring of Gods holy Name, the place where Gods Name is put, is to bee honoured also, as it is written: * Yee shall reverence my Sanctuary. For in the uppermost part thereof was Gods holy ^b name or most gracious ^c presence, his ^d mercie seate from off which hee was heard ^e speaking. And as the people of God then being entred into GODS house did doe ^f worship toward that most holy place; so now also ought every one being come into GODS house, to prostrate himselfe, that is, to make low obeisance towards GODS mercie-seate being in the uppermost part

part of our Temples, unto Almighty GOD there. David saith: *But as for mee, I will come into thine house, in the multitude of thy mercie: and in thy feare will I worship toward the holy Temple. The Church hath it in her meeter: Therefore will I come to thine house, trusting upon thy grace; & reverently will worship thee, toward thine holy place. And that David did turne himselfe towards Gods mercie-sear, it is evident from his words, saying: Heare the voice of my supplication, when I cry unto thee; when I lift up mine hands ^b towards thine holy Oracle. Wherefore a great * Divine in our Church thus writeth: *We are no more idolatrous by our prostration towards the table of the Lord, than the Jews were by theirs towards the Tabernacle of the Lord; Towards the cloud in the desert here, or the mercie-seate in the Temple, because wee doe it* *ut ait: non enim adoramus, (as that Constantinopolitane councill speakes upon another occasion,) to God, which is there; not to a similitude of God, which is not there: & our faith points at heaven; while our eyes are fixt on the altar. But here-against some object, that such bodily worshipping of God was to cease when CHRIST came: now wee are only required to worship God in spirit, and need not so to prostrate our selves as is afore signified. Whereunto answer is; That it is written that after CHRISTs Ascension his people did ⁱ fall downe before him and worship him. Yea saith the Revelation, that when the seventh Angell sounded, blew the seventh Trumpet, the foure and twenty Elders ^k fell upon their faces and worshipped God. And the practise of Gods holy ones mentioned in the said place of Revelation doth plainly shew, that the prostrating of our selves unto God is a bodily worship to endure**

g Psal. 5. 7. The which Text learned *castellio* renders, *Adm tuum ingressus, religioe ad tuam sacram cellam veneror.* And Pl. 132. 7. he interpreteth, *Invenimus domum tuam, veneremur eius pedum (sacram).* See Pl. 138. 2.

The Divine Service translation is, *Toward the mercie seate of thy holy Temple.*

b Pl. 28. 2.

* Mr. DOUGHT Lawrence in the former of the two most

weighty sermons by him set forth, and in page 37. The said Sermons containe in them very many matters most greatly considerable.

i Yea so he was worshipped, when newly born, Mat. 2. 11. See Rev. 4. 10. and 5. 14.

k Rev. 21. 16.

* For the generality of interpreters understand that triquet to be sounded in the last time.

(Pl. 95. 2. 6.)

* It is *bow downe*, in the Latin translation.

* And if it were but a duty enjoined by the Church, it is very greatly profitable to stirre up in people devotion unto God, they being entered into his house. See the necessary use of ceremonies delivered in the chapter of ceremonies, and in the end of the Act of Parliament, both set in the beginning of the Communion booke.

m In the Sacred Communion Service in the rubricke afore the prayer which beginneth,

we doe not presume, &c. * It is not to be named, how meane Gods board is in some places, and how meanelly it is respected and used. *n. 1. Chron. 7. 16. Pl. 26. 3. Lev. 26. 2.*

* For after a Church or Chappell is consecrated by a Bishop, Gods gracious presence is ever at his merciesseate in it.

whiles this * world lasteth. Wherefore the Divine Wisdome of the Church appointeth a Psalm to bee said throughout the yeere in morning prayer, wherein it is commanded by the L O R D ; That when wee come before his ¹ presence, we worship and fall down (or * bow very low) and kneele before the L O R D our maker. Those three words, each importing great reverencing, cannot but signifie that such prostrating of our selves unto G O D, as is afore mentioned, is a * duty, required by the said Scripture to be for ever in C H R I S T s Church observed. Some also object, Though there was Gods mercie seate in the Chancell of Solomons Temple, yet G O D hath none in our Chancels ; and therefore we need not prostrate our selves so directly towards that uppermost place of the Temple ; but so that we make some prostration afore we kneele downe to prayer, it is sufficient. The answer is : The divine Wisdome of the Church calling the sacred Communion table ^m Gods board, doth give us to understand, that that is to be accounted the peculiar seate of God within the Temple ; and therefore towards it unto God there, we are to make low obedience, whensoever wee come into Gods house for to pray. Also, as the chaire of state is alwaies to be honoured, though the person of the Royall Majestie be not seene therein ; So is Gods board ever to have due * reverence, and God, who is there ⁿ perpetually, is alwaies to be * prostrated unto ; yea when as the body and blood of C H R I S T in the blessed Sacrament is

nor upon the same, nor divine Service in saying there-
 on or in any other place of the holy Temple. For
 which cause it is * prescribed, That ever the holy
 Communion table should be kept sacred, and not at
 any time to be used, save onely with the sacred mat-
 ters of God appointed by the Church to be performed
 upon it. And whereas some say, that now in our tem-
 ples no such ceremonies or rites are to be used, which
 were of use in Solomons Temple; but that all were
 forever abolished, when CHRIST'S Ministrations
 was established by the holy Ghost in the Apostles
 time, Such consider not, that no where in the holy
 Scriptures there is declared, that there was an utter
 abolishing of all * ceremonies. Neither doe they se-
 riously mind, how that when Moses was to build the
 Tabernacle, Solomon the Temple, and it to be reed-
 ified after it was by the Babylonians destroyed, the
 Evermall God out of his infinite Wisdome in most spe-
 ciall manner ° prescribed the manner of every parti-
 cular matter about the same. Solomon in his prayer
 unto God for wisdom, saith; ¶ Thou hast commanded
 me to build a Temple upon thy holy Mount, and an
 Altar in the City wherein thou dwellest, a ¶ resem-
 blance of thy holy Tabernacle which thou hast pre-
 pared from the beginning. Wherefore very great is
 the mysterie of the Temple, and much is the ° do-
 ctrine of decencie and order and of other matters of
 Christianity to be learned from the same. Because So-
 lomon had in that Temple Musicke, and David saith:
 Praise GOD in his Sanctuary: and praise him with
 stringed instruments and ° organs, &c. and no where
 in holy Scripture the use of instruments of Musicke in
 GODS publike worship is forbidden, therefore the
 Church

* In Articles
 to be enquired
 of by the Mi-
 nister, Church-
 wardens, and
 Sidemen of
 every Parish, &
 chappelry, &c.

* See Mal. 4. 4.
 and Pl. 19. 8.
 according to
 the Divine ser-
 vice translation.

° Exod. 25. 40.
 1. Chro. 28. 12.
 Ezech. 40. 2.
 4. &c.
 ¶ Wild. 9. 8.

¶ Heb. 8. 5. and
 9. 23.

¶ Pl. 27. 4.
 Rom. 15. 4.
 2. Tim. 3. 16.
 17.

¶ Pl. 150. 2. 4.
 1. Ch. 6. 16. 5.
 6. 42.

Church useth them. So may the Church (according as it seemeth best unto her godly wisdom) have in her Temples other * matters that were in that built by Salomon, and appointed by GOD to be therein, which the holy Scripture forbiddeth not to be in Christians Temples. If the Temple had bin such a shadow universally vanished, & no more in any matter thereof to be imitated by the Christian Church, the Lord would not so often have pressed unto his Prophet Ezechiel these and the like words: " Sonne of man, marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house, with every going forth of the Sanctuary. " And shew the house of Israel the forme of the house, and the fashion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, & all the ordinances thereof, & all the formes thereof, and all the laws thereof: and write in their sight, that they may keepe the whole forme thereof, and all the ordinances thereof, and doe them. Here also there is to be considered unto the honouring of GODS holy name, in what place of the Chancell Gods board or * seate should stand. Doth not nature it selfe teach us, that in every cōmon house, the seate of the chiefeest should be above every seat of inferiours? And should not Christianity teach us, that no seate of any person, much lesse of any of the Laity, should be above Gods mercie seate the sacred Cōmunion table

* The Wisdom of God, ordained, that láps should bee in his holy Tabernacle and Temple perpetually. Exod. 27.10.

Lev. 24. 2.

1. Chro. 28.15.

Sec 2. Chro. 19.

7. 8.

Christ abolished not all use of them unto godly signification; but commended his people expressly to have an holy use of them.

Luke 12. 35. If the Church alloweth, that on Gods board there be a continual standing of some lights, for to put people in remembrance of spirituall matter

necessary to be considered, ought not such a benefit to bee embraced with thanksgiving unto God? See Num. 15. 39. 40. Ps. 119. 105. Joh. 5. 35. Luke 2. 32. 2 Ezech. 44. 5. and 40. 4.

u Ezech. 43. 10. 11. * *Quid est enim altare, nisi sedes & corporis & sanguinis Christi?* Optatus libro sexto contra Donatistas. In the sermon afore mentioned the sacred Communion Table is called an Altar, as page 5. and 37. And in page 37. it is called also Gods mercie seate.

standing

standing in the Chancel? For into the Chancel of Solomons Temple no lay person was admitted for to come; it was for the ^w high Priest only to enter thereinto. The godly & learned ^x Divine afore mentioned, signifieth, as if anciently in the Chancels of Christian Temples none of the Laity did sit; much lesse had men or youths any seate, bench or fourme there above GODS seate or board. And when as the Lords holy table is set in the uppermost place within the chancell, is it not decent that the ends thereof bee toward North and South? The holy Ghost commandeth, that ^y all things be done decently and according unto order. And if it ought so to bee in all things, then much more ought it to bee so in every thing about Gods house, and specially in the standing of his sacred seate. Lastly, as unto the honouring of Gods holy Name his Sanctuary is to bee revered, so is also all the cōsecrated ground about the same or thereunto to be in no wise prophaned. It is therefore necessarily ^{*} prescribed, that every part and portion of Church-yard bee kept free from swine and all other nastiness as becommeth the place so dedicated. And whereas in the holy Scriptures ^z sundry times mention is of the respect due to be had unto holy ground, are we not admonished thereby, that when we are in consecrated ground, we should abstaine from whatsoever is ^a unbecoming in holy place? Likewise the prescription is perpetually memorable viz. That the ^b Church-house in every Parish should be employed to godly, and its right holy use: That not any thing or place consecrated to holy use, should be used prophanely or wickedly. And for that all these, and the like Christian duties have not in some places bin duely urged,

Y

hence

^w Heb. 9. 7. 8.
Exod. 30. 10.
Lev. 16. 2.
^x In page 12.

^y 1. Cor. 14. 40.

^{*} In the Articles given at the Metropolitall Visitation.

^z Exod. 3. 5.
Isa. 5. 19.
Act. 7. 33.

^a Phil. 4. 8.

^b In the afore-said Articles.

hence is it that so many people have no regard unto them; but among very many, (especially of the meaner sort) much heathenishnesse and atheisme in minde, & much irreligiousnesse, unseemlinesse and uncivility in life, manners and conversation hath prevailed and abounded. Wherefore it is the duty of all that are in any authority, for to exhort such as are under them unto the observing of all and every duty by holy Church prescribed unto them: as Curates are to admonish their people, Schoole-masters their Schollers, Parents their children, Masters and Dames their servants; and to^d traine them up unto such reverencing of God in his holy * Temple, both as the Ecclesiasticall law commandeth, and as they have for example the^c practise of such, as are most observant of all the Church^e-her constitutions and godly intentions.

2. What is the ninth?

A. To honour his holy word. As all Gods^{re} record is at all times to be honoured in thought, word, and deed, so in speciall maner in the publike worship. For which cause the holy Apostolicall Church of England doth with a fervent divine zeale many a time call upon us for to use all due reverence in the hearing of GODS word; in her Homily, *of the right use of the Church or Temple of God, and of the reverence due unto the same.* * There may be here considered what *M. Samuel Hieron* hath written hereunto, who declared himselfe thereby an honourer of the LORD JESUS CHRIST,

c Mat. 18. 17.
Prov. 1. 8. and
6. 20. 21. 22. 23.
Deut. 17. 9. 10.
31. 12.
d Deut. 31. 12.
e Phil. 3. 16. 17.
Heb. 13. 7. 17.
* And concerning the due reverencing of the Temple it selfe, The Church memorably saith; Such reverence should Christ should be therein, that hee would not suffer any vessel to be carryed through the Temple. In the second part of the Homily of the right use of the Church.

* On Psal. 51.

4. in page 135. of his second Tome. To tremble at Gods word is the property of his true children. Isa. 66. 5. And the Geneva note thereon in verse 2. is; *To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare.* Saint Paul saith; *Let us have grace, whereby wee may serve God acceptably, with reverence and godly feare.* Heb. 12. 28. In Gods publike Service wee are to be outwardly reverent, and inwardly fearfull godly.

and

and thus his words are: *As CHRIST is termed the sunne of righteousness, so his ministers are called starres. And therefore as the light of the starres is, by way of reflexion the very light of the Sunne, which they receive from thence, and returne upon the earth; so is the doctrine of Christs Ministers, the very doctrine of CHRIST, and it is by a secret enablement from him that they speake. The words of an Embassadour, are reputed as his from whom he cometh. It is the qualitie of all true Ministers, that they are the Lords messengers; and so that which they deliver, is not mans, but Gods. This is so plaine that I need not to enlarge it, and these proofes which I have produced for it, they are each of them very direct. This is to teach us, with what manner of respect to embrace that which is brought unto us by this ordinance of God, the preaching of his word. Wee should make no other account, but that in hearing of man sent from God, wee doe heare even God himselfe: so that look with what awe, with what reverence, with what respect, with what submission we would demean our selves, if we should bee called to heare the LORD himselfe personally speake unto us from the clouds; with the same ought we to frame our selves to the hearing of them which are amongst us in his stead, and whom he hath put into his service: assure our selves, we shall never profit by hearing, untill this perswasion is ingrafted in us. This was it that brought Pauls ministerie to be among the Thessalonians, not in word onely, but in power. This made it to worke and prevaile so mightily as it did, &c.*

And here also it is to be considered seriously, what the godly and Learned Doctour hath delivered concerning peoples reverent and profitable hearing of Gods word. He saith: *Standing is a posture of respect, we kneele & stand to our superiours: kneele, to shew*

a M. Doctour
Lawrence in
pages of his
afore-mentio-
ned Sermon 4.
5. 6. 8.

b In the Articles give at the late Metropolitall visitation.

c 1. Cor. II. 3.

4. 7.

** For* verſ. 5. of 1. Cor. II. declareth that the Apoſtle meant alſwell the hearers, as the teachers.

d Iſa. 55. 3.

Prov. 8. 34.

1. Sam. 2. 30.

Iſa. 66. 5. 2.

e 1. Cor. 13. 3.

Luke 10. 16.

Jof. 9. 14.

** So* example is ſignified in Rev. 4. 10. 11. that they ſate not, when they ſaid, *Thou art worthy to receive glory*; &c.

** Late*ly by authority the ſaid holy duty was very graciouſly in open court enjoyed at a Viſitation; and alſo that every perſon ſhould ſtand up, when as the Goſpell for the day is read.

our ſubjection; & ſtand to ſhew our obedience; that we are ready to execute, what theſe are to command. Standing (ſaith hee) then is a poſture of reſpect, and reſpect is a preparation unto attention, for no man liſtens to what hee ſcornes. Standing is a poſture of attention, the poſture of hearers. When Eſra opened the law, all the people ſtood up. Neh. 8. 5. There is no duty oftener enjoyed then this, &c. It is required, that the Miniſter doe preach ^b ſtanding; and if it bee meet that the perſon teaching doe ſtand, is it not likewiſe meet that the people hearing ſhould ſtand, every one as long as the ability of his body will ſerve thereunto? And as it is there moſt ^c juſtly required, That every Miniſter doe preach with his hat off; is it not likewiſe requiſite, that ^e every man and youth of the people in the congregation ſhould in all the time of the preaching be with their hats off alſo? Moreover the endeavouring to ſtand all the while Gods word is read or preached, as it is moſt profitable for the receiving of edification, (becauſe God hath promiſed to give his ^d bleſſing unto ſuch as reverently & attentively hearken unto his moſt holy word) ſo is it alſo a meanes to cauſe that ſleepe and drowfineſſe ſhall not prevaile on one, as ſoone it doth on many ſuch as are ſitting, which have ability to be ſtanding, when as God by his Miniſter is ^e ſpeaking unto them. There are ſcene as this day ſome in moſt congregations, which will ^{*} ſtand up, when as it is ſaid, ** Glory be to the Father, and to the Sonne, and to the holy Ghoſt*, &c. And whereas it is a ſpeaking to God, can ſuch as then ſit be truly accounted dueſly reverent? Alſo it is a moſt holy law preſcribed by the Church, that every perſon ſhould uſe all due and lowly reverence, when the

the blessed Name of the LORD JESUS CHRIST is mentioned, unto the LORD JESUS CHRIST there. But how can this duty bee duely performed, when as wee sit in the hearing of the word, wherein that sacred Name is pronounced? Holy Church also ^fprescribeth, that whiles God speaketh unto us in his word read or preached, (like as while we are speaking unto him in our praying, singing, and the like) yea in every part of his publike worship, we should neither walke nor talke, nor use any kind of gesture or demeanour & unbecoming to be used in the presence of of Almighty God, and the performance of the most holy publike worshipping of him. And wheresoever they are, which conscionably give themselves to performe every reverence unto God, which is by the Church held forth unto them, either by precept, or example; continuall experience teacheth, that there through the power of GOD S word and the Divine Service doctrine, the Lord giving increase, such become ^hrenewed in the spirit of their minde, and doe ⁱamend their lives according to CHRIST S most holy word more and more. But all ^kdespisers or light accounters of what the Church so holdeth forth unto them, they ^lharden their hearts; the word of GOD which they heare, is unto them as seed sowne and fallen by the waies side, or upon stony places, or among thornes. And persevering in neglecting to hearken unto the Church-her fundamentall doctrine and discipline, and to imitate her devout and reverent practising, they ^mwaxe worse and worse, their way is as ⁿdarkenesse, and further and ^ofurther they fall into the same. It may here also be added, that it would be a great furtherance unto the stirring up of many to

f In the Homilies, and in Articles.

g Pl. 2. 11. As in the Divine service Translation. Heb. 12. 28. 29.

h Eph. 4. 23.
i 2. Cor. 3. 18. and 7. 11.
k 1. Thes. 4. 8.
l 2. Pet. 2. 10. 12.
m 1. Aq. 28. 14.
n 25. 27.

o 2. Tim. 3. 13.
p Prov. 4. 19.
q Isa. 60. 2.
r Jude 13.

the honouring of GODS holy Name and his word (in the which peoples hearts much atheisme and heathenishnesse reigneth) if so farre forth as the law of the Church requireth or permitteth, godly endeavour were used for to cause them to be ashamed of their unreligious mind and conversation. In the Homily concerning the right use of the Church it is said, *In the primitive Church, which was most holy and godly, and in the which due discipline with severity was used against the wicked, open offenders were not suffered, once to enter in to the house of the Lord, nor admitted unto Common prayer, and the use of the holy Sacraments with other true Christians, untill they had done open penance before the whole Church. Such was the honour of the Lords house in mens hearts, and outward reverence also at that time, &c.*

Q. What is the tenth?

A. To serve him truly all the daies of my life. And hereby wee are given to understand, that wee are to have God in remembrance, not only Sundaies; but also all other daies and nights unto our lives end. He is continually to be served, all our meditations, speakings, and doings are to bee ordered according to his holy word uncessantly. And this is signified to be the true perpetuall worshipping of God, where it is said in the sacred Letanie, *That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy Servant Charles our most grations King and governour.*

Q. Of how many branches doth the duty towards ones neighbour consist, according to the deliverie in the Catechisme?

A. It may be conceived to be there expressed in twentic.

Q. Which

p In the second part of the same, in pages 9. and 10. of the second Tome.

a We are taught hence, that righteousness and holinesse of life is the true worshipping of God, which is to be continually. Also wee are to know, that without the said worship, truly endeavouring ones public worship is not accepted. see Isa. i. Jer. 7. Prov. 28 9.

Q. Which is the first and second?

A. To love him as my selfe; And to doe unto all men as I would they should doe unto me. And here is to be noted first, who is ones neighbour. The Church saith, ^b The name of neighbour, conteyneth not only those that dwell neere us, or be of our kin and alliance, or friends, or such as be knit to us in a civill bond of love; but also those whom wee know not, yea, and our enemies. Moreover saith the Church, ^c CHRIST'S will was that there should bee most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there be not devised a plainer, nor shorter, nor more pithy, nor more indifferent rule of brotherly love, than that which the Lord hath gathered out of our own nature and set before us, that is, that every man should beare to his neighbour the same good will that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our neighbour, nor say nor thinke any thing of him, which we would not have other to doe to our selves, or to say or thinke of our selves. Within the compasse of which only law, which is indeed as it were the soule of all other lawes, if we could be holden, surely there were no need of so many battes of lawes, as men doe daily devise to hold men in from doing wrong one to another, and to maintaine civill societie; and all well-neare in vain, if among men this one law be not regarded.

Q. What is the third?

A. To love my Father and Mother. And great need hath the Church to put us in minde of what very nature teacheth: for now are the perillous times, in which many are without ^d naturall affection, as Saint Paul foretold. Yea and disobedient to ^e Parents, as he likewise delivereth. The Church signifieth in the Communion Service, that wee should walke warily in these dangerous.

^b In the larger Catechisme.

^c In the answer afore the other

^d 2. Tim. 3. 3.

^e As in the aforesaid verse.

f². Tim. 3. 1.

g In his High-
nes Meditation
on the Lords
prayer, and pag.
33.

^f dangerous daies: giving us to understand there, as also in sundry places of her Homilies, that the perillous times foretold of, are already begun. And so the late Royall Majestie expressed, saying, *Of that fearefull defection that is threatned to come in the latter dayes, we in our dayes have the dolefull experience, that Faith shall not be found on the earth, and the love of many shall waxe cold.*

Q. What is the fourth?

h Col. 3. 20.
i Deut. 27. 16.

k Lev. 11. 3.
l Prov. 28. 24.

m In the Decla-
ration afore
mentioned.

A. *To honour my Father and Mother.* Honouring is added unto loving, because whom one loveth, him also will he honour. How dishonourably many children now both speake and doe unto their Parents, it is a shame to mention. The Gospell saith, Children obey your Parents in ^h all things. And saith G O D, ⁱ Cursed be he, that setteth light by his father or mother. And againe, ^k Yee shall feare every man his mother and his father. *Solomon* saith, ^l Whoso robbeth his father or mother, and saith it is no transgression, the same is a companion of a destroyer. The ^m Church in former time thus read that text, and according to the same sense also: *Hee that stealeth any thing from his father or mother, is to be taken as a murderer.*

Q. What is the fifth?

n 1. Tim. 5. 4.

A. *To succour my father and mother.* The Gospell saith, ⁿ Let them learne to requite their parents. Those that are of ability, having poore parents in necessity, are bound in conscience to succour them what they may, like as their parents did succour them, when they could not helpe themselves. But where are the children, which thinke upon the cares, which their loving parents have taken for them from their infancie, and so the rest of their time? There are some fathers, and likewise some mothers which are monsters in nature,

not

not regarding the welfare, nor the life of the children, which God giveth them. But the love of a truly naturall hearted father and mother, what child is ever able to recompence so fully, as it hath deserved?

2. What is the sixth?

A. To honour the King and his Ministers. Next after the eternall Almighty God the Gospell nameth the King to be honoured. Wherefore we should be studious for to know all the honour in thought, word and deed, which is due unto so great and high a Majesty. But we live in an age, wherein there are they, which as they regard not to honour the Clergie, so doe they not endeavour as they ought, universally to honour the Kings most sacred Highnesse and the Queenes Majesty. Moreover, by Ministers in this speech there are such to be understood, as are put in authority under His Highnesse, for the administring of any businesse in Church or Common-wealth. And we may here understand also the Lords of the Counsell, and all the Nobility, for whom wee are to pray ^p that they may be more and more endued with grace, wisdom, and understanding.

o 1. Pet. 2. 17. 13
Eccles. 10. 20.

2. What is the seaventh?

A. To obey the King and his Ministers (or officers.) And so the Gospell commandeth, saying, ^s Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him for the punishment of evill doers, and for the praise of them that doe well. ^t Let every soule be subject unto the higher powers, for there is no power but of God. The powers that bee, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance

p As in the sacred Letany, & in the prayer for Christs Church militant here on earth.

q 1. Pet. 2. 13. 14

r Rom. 13. 1. 2.

of God: and they that resist, shall receive to themselves damnation.

Q What is the eighth?

A. To submit my selfe to all my governours, teachers, spirituall Pastours and Masters. By governours are meant all they that have the legall rule over one, either in Church or Common-wealth. By teachers may be understood such from whom one receiveth any learning, as in schoole, or elsewhere. By Spirituall Pastours wee are to understand the Ministers, Priests and Deacons: and also here may not be excluded but included, and understood the chiefe Pastours in the Church the Bishops, because children are to be informed: for to prepare themselves to receive their blessing in the holy ordinance of Confirmation, which thing in the title of the Catechisme is signified. It is to be observed, that the doctrine of this Catechisme is as well for them of ripe yeeres to observe, as it is for children. Pastours themselves are to be submitted (or to submit themselves) unto the Lord Bishops, as sonnes unto Fathers: but every parishioner is to submit himselfe unto his owne Pastour, that is set over him, according to the constitution of the Kingdome. Pastours are to submit themselves to be ordered by none, save onely by such as have, according to the law of the land, jurisdiction over them. They are to bee universally loyall & subject unto the supream governour of our Church the Kings most excellent Majestie. They are to reverence to obey their Ordinary, and other chiefe Ministers, unto whom the government and charge is committed over them, following with a glad minde and will their godly admonitions, and submitting themselves unto their godly judgments. But unto what arrogancie and outrageous insolency are

For the duties towards God and our neighbour doe concerne also such as be of ripe age.

Phil. 2. 12.
Heb. 13. 17. &
1. Thes. 5. 12, 13

According as it is prescribed and intended in the Divine Service for the Ordering of Priests.

are many parishioners in these daies come, who would be their * Pastours governours and teachers? And unlesse they will break their oath made to the Church at their Institution, for their endeavouring to see all the Kings Majesties lawes observed in their Parish, unlesse they will suffer a jugling to be used among their parishioners, namely, that some shall have only such doctrine and discipline as they peculiarly affect, and let the doctrine of the Divine Service, and the reverence and obedience required by the Ecclesiasticall law, be stamped under foot, they will be wanting in no * endeavour to worke them out of their vineyards, as *Naboth* was. Whereas here is also mention of masters, all that live in any service are thereby admonished of their duty. The Gospell of God requireth servants to be obedient unto their owne masters, and to please them well in all things, not answering againe: not purloining, but shewing all good faithfulness, that they may adorne the doctrine of GOD our Saviour in all things.

* There are sundry in the laity, which would have Pastours live in a slavery under them, & not to enjoy their Liberty, which the Kings Majesties law vouchsafeth unto the.

x 1. Kings. 21. 10. 13.

y Tit. 2. 9. 10.

2. What is the ninth?

*A. To order my self lowly and * reverently to all my betters.* And upon a divine foresight Holy Church hath added this clause or sentence. *Esdra*s foretold, in what great * pride the world would walk in the latter times. Saint *Paul* saith, they would be * lovers of their owne selves, boasters, proud, blasphemers, disobedient to parents, truce-breakers, false-accusers, fierce, despisers of those that are good, heady, high minded, &c. having a forme of godlinesse, but denying the power thereof: from such turne away. Here shall be no mention of any unreverence, which is committed against the higher powers: but only it is to be considered, that the Pa-

* See chap. 74. of the chistian divinity.

x 2. Esd. 8. 50.

Hof. 4. 4.

x 2. Tim. 3. 2.

* 1. Thel. 5. 12. **flour** of every parish is in God the * **superiour** to every one of his Parishioners, save only to such as by the law of the Kingdome are in place above him. Is it meet then that they be used as **b** Serving-men, or rather like unto swineheards? If they would expresse some conscience that the Kings Majesties Church-lawes may be in some measure observed, then are they accounted troublesome persons, and shall be called busie fellows. If they would discharge their consciences towards looking to the state of their flock or flocks, according as it is prescribed in the book of Ordering of Priests; and hold forth only wholesome doctrine, namely that which is in the Communion booke, and in the other fundamentall bookes of the Church, then shall they want no new names to be imposed upon them. And unlesse they subject themselves to be **c** advised by every one wise in his owne eyes, and slacke the faithfulness which they owe to God and his Church; and admit that the chiefe Fathers of the Church are in some error concerning Religion, then are Priests and Pastours accounted for **d** proud; and selfe-willed persons. It is written, that the very servants of Saul would not put forth their hand to fall upon the Priests of the Lord. Is it not likely that those servants considered, that Gods Priests doe beare about within their soules, that which every one hath nor? But at length one Doeg slew upon them, and used them at his pleasure. There are not wanting in these times such **e** **Doegs**, which will not onely in most barbarous

b An intimation of the audaciousness of some towards their Pastours and Curates. It is not meet to be expressed, how uncivilly many in these times will speake unto Ministers.

c The Kings most excellent Majesty in his Highness Declaration set afore the 39. Articles of Religion, and page 3. willeth, *That the Churchmen doe the worke which is proper unto them.*

d It is the property of Shepheards to guide and feed their sheepe.

Mal. 2. 7.

Hos. 4. 4.

Heb. 13. 17.

Aet. 20. 18. But unto this passe also is it come in some places of the world, that if a Pastour will leave all his flock to themselves, every one to live according to their own lust, and admonish them of none of their transgressings of Gods lawes or of the Church doctrine or discipline, but let the Devill sway all and take all; then by very many hee is reputed and reported a right honest, quiet, and peaceable man. *1. 1. Sam. 22. 17. 18.*

manner

manner flie in Priests faces, but also declare that they have a will to flie higher, were their wings long enough. This sacred most necessary sentence, That every one should order himselfe lowly and reverently to all his betters, is for the continuall remembring of every subject whatsoever.

2. What is the tenth?

A. To hurt no body by word or deed. And whereas Saint Paul saith, That ^flove worketh no ill to ones neighbour, it is necessary that he, which would live in unity and godly love, doe keepe in continuall remembrance the sixteene properties of Christian charity, & namely, *To be long suffering, to be kind, not to envie, not to vaunt himselfe (or be rash,) not to be puffed up, not to behave himselfe unseemly, not to seeke his owne, not to be easily provoked, to thinke no evil, not to rejoyce in iniquity, but to rejoyce in the truth, to beare all things, to beleieve all things, to hope all things, to endure all things, and never to faile doing the duties of all godly love.* *

f Rom. 13. 10.

g 1. Cor. 13. 4.
5. 6. 7.

* The late most excellent Majesty in his sacred Meditation on the Lords prayer calleth the said delivery of the Apostles the pattern of charity, in page 98.
b Deut. 16. 10.

2. What is the eleventh?

A. To be true and iust in all my dealings. Faithfulness and justnesse to bee used in every particular dealing between man and man, is the maine doctrine of GODS holy Bible, and of the Churches Divine Service. GOD saith, ^hThat which is altogether just shalt thou follow, that thou maist live and inherit the land which the Lord thy God giveth thee.

2. What is the twelfth?

A. To beare no malice nor hatred in my heart. Saint John saith, ⁱHee that saith, he is in the light, and hateth his brother, is in darknesse even untill now, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes; yea and

i 1 Joh. 2. 9. 10.
11. and 3. 15.

he is a murtherer. The Divine Service for the Communion teacheth us to be in perfect charity with all men, and in other places; as in the sacred Letany, &c. to pray for the welfare of universall mankind.

2. What is the thirteenth?

A. To keepe my hands from picking and stealing. Wee ought not to steal from any one not so much as a point or a pinne, but to be true in every matter unto a very farthing token. CHRIST JESUS the Judge of the whole world hath said, ^k Theeves shall not inherit the Kingdome of GOD, so also no unrighteous dealing one.

4 1. Cor. 6. 9. 10

2. What is the fourteenth?

A. To keepe my tongue from evill speaking, and lying. Evill speaking is manifold: as ^l uncleane talke, scoffing, saucy jesting, spitefull words, unseemely speeches, and whatsoever utterance tendeth not unto any good. The horriblenesse of lying was ^m afore declared.

^m In the exposition of the ninth Commandement.

2. What is the fifteenth?

A. To keepe my tongue from slander. When wee heare a rumour raised up against any, neere or as farre off, it is our duty not to affirme any thing unto the derogating from the good name of any, untill we know the matter to be true. Also sinnes of others committed by ignorance or humane weaknesse are not to bee reported about. Solomon saith, ⁿ Love covereth all sins. All the trespasses of all others are to bee hid and concealed as much as may be, saving such as the law of the land requireth every one to discover. But concerning slander God saith, ^o Cursed be he that smiteth his neighbour secretly. And saith CHRIST, ^p The revilers shall not inherit the Kingdome of God. The everlasting law of the LORD is, ^q Thou shalt not raise

2 Prov. 10. 12.

^o Deut. 27. 24.

^p 1. Cor. 6. 10.

^q Exo. 23. 1. 2. 3

(or

(or receive) a false report : put not thy hand with the wicked to be an unrighteous witnesse. Thou shalt not follow a multitude to doe evil : neither shalt thou speak in a cause to decline after many, to wrest judgement. Saint *James* saith, ^rSpeake not evill one of another. He that speaketh evill of his brother, and judgeth his brother, speaketh evill of the law, and judgeth the law. ^rGrudge not one against another, lest ye be condemned: Behold, the Judge standeth before the doore. The devill is called in the Syrian new Testament *Ochelkartsfo*, which is by interpretation *one eating accusation*: the which phrase (though in *Aramicall* text it signifieth an accuser, &c. See *Shindlers* lexicon, and *Rev. 12. 10.*) yet it may note forth, that it is meat unto the devil and his people to * slander others. It is the maine of their meditation and discourse to defame people of obedience.

^r Jam. 4. 11.

^r Jam. 5. 9.

* See *Castellioes* treatise de calumniis in his *Opuscula* printed anno 1613.

Q. What is the sixteenth?

A. To keep my body in temperance and soberness. That is, to shun all manner of gluttony and all manner of drunkenness, and in every respect so to order ones body with diet, sleepe, exercise, &c. as it may be in no wise the unfitter for G O D s service; but that ones mind may be the freer for all godly meditations, and as all vertue may be expressed in the conversation.

^r 1. Thes. 5. 6, 7, 8.

Q. What is the seaventeenth?

A. To keepe my body in chastity. How often doth the universall word of G O D, and the Divine Service of the Church deliver exhortation unto this duty? Is it not because the nature of mankind is prone to be unchast, in one kind or another? And is not the reason of universall chastity required, that our bodies should be temples of the holy Ghost, as the Church in her

^r 1. Cor. 6. 18 &c. 19. 13.

homilies.

30 Heb. 13. 4.

homilies sundry times advertiseth? The Gospel saith,
 * Marriage is honourable in all, and the bed undefiled:
 but whoremongers, adulterers, and committers of any
 uncleannesse, God will judge.

2. What is the eighteenth?

31 Phil. 4. 11. 12.

32 Phil. 4. 5. 6.

33 Act. 20. 33.

34 Mat. 7. 12.

35 1. Chro. 28. 9.

36 Tit. 3. 14.

37 Eph. 4. 28.

38 1. Theſ. 4. 10.

39 11. 12.

A. Not to covet nor desire other mens goods. Saint Paul
 saith, * Hee had learned, in what state soever he was,
 therewith to be content. He knew how to be abased,
 how to be hungry, and how to suffer need. Hee saith
 therefore, * Let your moderation be knowne unto all
 men. The Lord is at hand. Be carefull for nothing.
 He also said, * I have coveted no mans silver, gold, or
 apparell. It is unlawful to wish and say (as many usually
 doe) would I had such a house, or such a peece of
 ground, or any thing else, which is ones neighbours.
 Whoso would be a true Christian, ought to strive for
 to have a mind universally upright perpetually. * One
 would not that another should desire any thing that is
 his, and which he would enjoy: and the like mind is
 every one to beare towards each other. Wee are to
 endeavour unfeinedly for to bee continually affection-
 ed righteously and charitably in our hearts before
 Gods eyes sight.

2. What is the nineteenth?

A. To learn and labour truly for to get mine own living.

The Gospel saith, * Let ours also learne to professe
 honest trades, for necessary uses, that they be not un-
 fruitfull. * Let him that stole, steale no more: but ra-
 ther let him labour, working with his hands the thing
 which is good, that hee may have to give to him that
 needeth. * Wee beseech you (saith Saint Paul) to doe
 your own businesse, and to work with your own hands,
 that yee may walke honestly towards them that are
 without,

without, and that yee may have lack of nothing (or of
 no man.) The Church in her homily against idlenes
 saith, & By the Ordinance of G O D, which hee hath set in
 the nature of man, every one ought, in his lawfull vocation
 and calling, to give himselfe unto labour. It is the appoint-
 ment and will of G O D, that every man, during the time
 of this mortall and transitory life, should give himselfe to
 such honest and godly exercise and labour, and every one
 follow his owne benediction, and to walke uprightly in his owne
 calling. And (saith the Church) God is carefull to feed
 them, who in any state or vocation doe unfeinedly
 serve him. Also it signifieth, That wee should live of our
 owne labours, and not devour the labours of others. When
 one liveth of his owne labour (so it be honest and good) hee
 liveth of it with a good conscience & an upright conscience
 is an inestimable treasure. Also the Church saith, Here
 ought artificers and labouring men, who be at wages for
 their worke and labour, to consider their conscience to God,
 and their duty to their neighbour, lest they abuse their time
 in idlenesse, so defrauding them which be at charge both
 with great wages, and deare commons. It is lesse danger to
 G O D to be idle for no gain, then by idlenesse to win out
 of their neighbours purses wages for that which is not de-
 served. The hired man, who useth deceit in his labour, is a
 theefe before God. Further it is said, A great part of
 the beggery that is among the poore, can be imputed to no-
 thing so much, as to idlenes, and to the negligence of parents,
 which doe not bring up their children, either in good learn-
 ing, honest labour, or some commendable occupation or trade,
 whereby when they come to age, they might get their living.
 The Homily also advertieth serving men, to redeem
 the time wherein they are not employed, in getting
 some learning or knowledge, which may benefit them

f As it is in the
 margin.

g In page 149.

h In the third

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* The holy Ghost pronounceth a life of idleness to be a life of idleness, in 1. Cor.

10.7.

* 1 Cor. 7. 24.

Pl. 75. 7.

* None can be said to be converted until he respect the Church doctrine and discipline.

Mat. 18. 17.

Deut. 17. 12.

* Philemon

verse 10. and

1. Cor. 4. 11.

Gal. 4. 19.

* 1. Cor. 3. 1.

when age commeth upon them, remembering that Service is no heritage. *

Q. What is the twentieth?

A. To do my duty in that state of life, unto the which it shall please G O D to call mee. Saint Paul saith: * Let every man wherein hee is called, therein abide with God; namely learning what is his whole duty, and labouring to performe all the same. And when God shall please to call one unto an higher estate of life, then likewise to meditate how to manage it also. The Church hereby giveth us to understand, that preferment commeth not by fortune, but by G O D S calling of men into higher conditions of life. And so saith the holy Scripture: * Promotion commeth neither from the East, nor from the West, nor from the South, But God is the Judge: he putteth downe one and setteth up another.

Q. In what sense may a Pastour call every one of the youth my good childe?

A. Every godly Curate is in some manner a ghostly Father of the people committed to his charge or oversight. For as many as he spiritually begetteth unto condescendable obeying of C H R I S T S Gospells commandements, and the * Churches holy doctrine and discipline, so many are his children in the Lord. And in such sense sundry in the Scripture are called Ministers children.

Q. What is meant by the saying, Know this that thou art not able to do these things of thy selfe?

A. The Church doth give us to understand, that when wee have learned, what are our duties toward God and man, by our owne strength we are not able to do them duely. Saint Paul saith: * Not that wee are

are sufficient of our selves to thinke any thing as of our selves: but our sufficiencie is of God. **CHRIST** saith Without me (or severed from me) ye can doe nothing (or yee can bring forth no good fruit.) But saith Saint Paul: I can doe all things through Christ strengthening mee.

f Ioh. 15. 5. as
in the margin.

2 Phil. 4. 13.
Pf. 18. 29. 34.
34. 35. 39.

Q. What is Gods speciall grace, by the which received we are able more and more obediently to performe all our duties aforesaid, and to walke in Gods commandments, and to serve him?

A. It is that which in the beginning of this Divine Service Catechisme is called *Gods helps*, where it is signified, that by Gods help I will believe & doe the three things promised and vowed in my name, when I received holy Baptisme. There cannot be found any one particular duty prescribed by **JESUS CHRIST**, but by the holy Ghost strengthening our inward and outward man, wee may bee able more and more obediently to observe the same. Moreover concerning grace, wee are to know, that it cometh unto us by measure, as Saint Paul saith: Unto every one of us is given grace, according to the measure of the gift of **CHRIST**. There is a first measure of grace which is given unto universall mankind alike: as it is written: The grace of God which bringeth salvation hath appeared to all men: **CHRIST** is that light, which enlighteneth every one that cometh into the world. And whosoever doth make right use of that one talent of grace, and doth not receive in vaine, nor turn it into wantonnesse, nor letteth that light in him become to bee darkenesse, unto him that hath and keepeth that conscientiously, **CHRIST** saith more shall be given, and at length he shall have abundance

* This matter many doe not rightly consider; but greatly erre from the truth herein.

2 Marke 9. 35

2 Eph. 4. 7.

2 Tit. 2. 11.

7 Ioh. 1. 9.

2 2. Cor. 6. 1.

2 Iude 4.

6 Matt. 6. 23.

6 Mat. 25. 29. 30.

of grace; yea such an abundance (the speciall grace is here signified) whereby he shall be able to walke more and more obediently in all Gods Commandements; as it is ^d promised in the holy Prophets. When Saint Paul had a strong temptation unto pride, he besought the L O R D thrice, that it might depart from him. Unto whom the Lord said: ^e My grace is sufficient for thee: for my strength is made perfect in weaknesse. Most gladly therefore (said Paul) will I rather glory in mine infirmities; that the power of C H R I S T may rest upon me. C H R I S T S Almighty strength comming to assist Pauls weaknesse, enabled him to overcome that temptation; which in no wise by his owne strength he could have done.

Q. Why is it said, *Wee must at all times call for Gods speciall grace by diligent prayer?*

A. Because it is from everlasting ordeined, that man shall not receive that speciall grace; without diligent prayer for it. God requireth that we must not be carelesse and idle about our soules welfare, but duely & call upon his name, and then we have his promise to heare us and save us. C H R I S T commandeth; saying: ^h Aske, and ye shall receive. Heeke, and yee shall finde: knocke, and it shall be opened unto you. For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened. Your heavenly Father will give the holy Spirit to them that aske him. And in the comming downe of that holy Spirit, there is received such an abundance of grace, that speciall grace by the Church signified. There are in the divine Service sundry prayers for that speciall grace; as the third collect for grace, the prayer afore the ten Commandements, &c.

Q. Why

Jer. 31. 40. 41.
Ezech. 36. 27.
28.
22. Cor. 12. 8. 9.

Pl. 14. 4.
James 4. 2.

Rom. 10. 13.

Mat. 7. 7. 8. 9.

Luke 11. 13.

2. Why is it said by diligent prayer?

1. Saint Paul saith: * Christ in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tearers, unto him that was able to save him from death, & was heard, in that he feared (or for his pietie.) If then it was necessary for Christ in his humane nature thus to pray unto his Father for what was requisite, how much necessary is it for us to pray diligently? Wherefore the holy Ghost saith: * Pray ye without ceasing. David would pray in the Morning, at * Noone, in the Evening, and at * Midnight. Whereby also it is signified unto us, that we at all these times every day of our life are to direct some * prayer unto God; and if we cannot conveniently performe it on our knees, and with our mouths, yet at least constantly at the said times with our hearts. For it appeareth by Davids practise that G O D the infinite Spirit expecteth that so often at the least every day our hearts in speciall manner to bee lifted up unto him. And the diligence to be used in prayer is signified where Paul saith: * Praying alwaies, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints.

2. Why doth the Church proceed from treating on the commandements, unto prayer?

1. The reason appeareth out of the Catechisme question made afore the Lords prayer recited: Namely, because that after wee have learned what to beleeve and doe, wee are to * pray for Gods helpe, his speciall grace, his strengthening of us for to accomplish the same.

2. Why doth the Church aske her children, if they

Aa 3.

can

4 Heb. 5. 7.

1 As in the margin.

m 1. Thel. 5. 17

n Ps. 119. 17.

o Ps. 119. 62.

It is much memorable what is written in the booke of Wildome; wee must prevent the sunne for to give God thanks, & at the day spring to pray unto him. Wild. 16. 28.

Eph. 6. 18.

* Few doe devote themselves unto due calling on the name of the Lord, for that they consider not how much it prevaileth with God, being made out of an obedient heart.

1. Joh. 3. 22.

can say the Lords prayer?

A. When any one is baptized, it is nominated, that so soone as hee is able to learne, he is to be taught the creed, the ten commandments, and the Lords prayer in the English tongue.

Q. Why the Lords prayer, rather than any other prayer written in the Bible?

A. Because the infinite Wisdom of Christ saw it meetest to have his Disciples taught & thus to pray; and so his Church requireth every one of her members to say it. It is also the perfectest of all prayers in the Bible, and the most absolute forme whereby to conceive other prayers acceptable unto God through **JESUS CHRIST**. In it is contained the summe of all true Christian hope, like as in the Creed is the summe of Faith, and in the Decalogue is the summe of Charitie.

Q. Is it proper for every one of mankind to say the Lord prayer?

A. It is only proper for such to say it, as can truly call God their father. Christ taught his obedient people thus to pray, who could call God, Abba, Father. As for all people whose father is the devill, & whose workes they doe, which love or make lies, which live in envie, hatred, and malice, which abound with pride and arrogance, which regard not the due obedience unto **CHRIST**s Gospel, and doe contemne or set light of the fundamentall doctrine of the Church delivered in her booke of the Divine Service, untill such come unto unfeigned repentance from all their sins, they can not truly and properly be sayers of the Lords prayer. It is a prayer peculiar for Christs body, the blessed company of all faithfull people; and there-

9. Mat. 6. 9.

7. Luke 11. 2.

¶ The summe of
the promised
blessings upon
godliness.
2. Tim. 4. 8.

¶ Rom. 8. 15. 16.

¶ 1. Joh. 3. 14.

¶ Rev. 22. 17.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

¶ 1. Joh. 3. 15.

therefore the first word of it is [our:] For they therein pray, not onely every one for himselfe, but also one for another, as feeling members of the mysticall body, whereof JESUS CHRIST is the head. Saint Paul saith: There should be no Schisme (or division) in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoyce with it. Now are wee the body of Christ, and members in particular.

Q. Why doth Christ reach us to speake so directly unto God, saying *our Father*?

A. Because (saith the Church) we speake not to one absent, but to presents. The not considering of Gods presence by his spirit every where, is a cause of many defects in our minds and conversations. David saith: Whither shall I goe from thy spirit? or whither shall I flie from thy presence? Thou compassst my path, and my living downe; Thou hast beset me behind and before. Thou hast possessed my reins: thou hast covered me in my mothers wombe. The darkenesse hideth not from thee, but the night shineth as the day: the darkenesse and the light are both alike unto thee. Moreover it is the custome of children, when they speake unto their parents, first to call them by the name of father or mother, as having that priviledge. So the prodigall sonne repenting, beginneth saying: a Father, I have sinned against heaven and against thee. Saint Paul calleth our parents on earth the fathers of our flesh, but God hee calleth the father of our spirits. For howsoever nature hath its continued course in the generation of mankind, yet scripture

decla-

c. c. Cor. 12. 26. 27.

d In the lesser Catechisme.

e Pl. 139. 7.

f verses 3. 5. 13. 12.

g Luke 15. 18.

h Heb. 12. 9.

Gen. 16. 2.
and 20. 18. and
30. 2.
1. Sam. 1. 5. 5.
12. 17. 19. 20. 2.
Eph. 4. 6.
m Ps. 119. 6.
1. Joh. 4. 22.

Heb. 4. 15. 16.

In page 176.
277.

* These words
of the Church
are duely to be
marked; wee
are not to take
some, and to
let other passe
unobserved; her
doctrins being
all taken and
compared to-
gether, hath no
contrariety, but
an harmony,
stirring us up
towards the
minde and life
of Iesus Christ.
1. Cor. 2. 16. &
1. Cor. 4. 10. 11.
In page 178.

clareth that the Spirit of GOD ruleth in nature, suf-
fering it to have its course, or ¹ hindering the same,
causing also ² fruitfulnessse and barrennessse, according
to his holy and righteous will. S. Paul saith: ¹ There
is one God and Father of all, who is above all, and
through all, and in us all, unto whom wee (behaving
our selves as dutifull children, in having ^m respect un-
to all his commandements) may ⁿ boldly speake in
the name and mediation of his Sonne Iesus Christ
our Lord, that we may obtaine mercie, and find grace
to helpe in time of need. In the Homily for good
Friday it is said: * In Baptisme wee promised to re-
nounce the devill and his suggestions, wee promised
to be (as obedient children) alwaies following Gods
will and pleasure. Then if he bee our Father indeed,
let us give him his due honour. If we be his children,
let us shew him our obediēce. And (saith the Church)
if we want any thing, for body or soule, we may law-
fully and boldly approach to God, as to our mercifull
father, to aske that wee desire, and we shall obtaine
it. So well pleased is the Father Almighty God with
Christ his Sonne, that for this sake he favoureth us,
and will denie us nothing. So pleasant was this sacri-
fice and oblation of his Sonnes death, which hee so
obediently and innocently suffered, that wee should
take it for the only and full amends for all the finnes
of the world. And such favour did hee purchase by
his death, of his heavenly father for us, that for the
merit thereof (if we be * true Christians indeed, and
not in word only) we be now fully in GODS grace
again, and clearly discharged from our sinne. And
afterward the Church addeth: * That Christs passion is
not only the ransom and whole amends for our sinne, but is

is also a most perfect example of all patience and sufferance. For surely (as saith Saint Peter) CHRIST therefore suffered, to leave us an example to follow his steps: And if we suffer with him, we shall be sure also to reigne with him in heaven, &c.

2. Why is it said, *Which art in heaven?*

A. The late Royall Majesty hath most divinely written, *I* Though GOD be present every where, as well in his infinite essence, as power; yet he is only resident in heaven, as the seat of his Majestie, according to that of Elay 66. 1. *Heaven is my throne, and earth is my footstool.* And whereas the earth is his footstool, and so he hath a being nigh unto us: hence wee are taught by the Church to pray sometimes *mentally*, that is, with the devout lifting up of the mind unto God with a speaking of our spirit only. Also there the Church putteth us in minde of CHRISTs saying, *Pray in thy closet unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* Also we are hereby admonished, that when we pray, we lift up our minds, and have our hearts and thoughts onely directed and intent on the infinite Spirit Almighty GOD.

In the homily
of Common
prayer and Sa-
craments, page
134.

Mat. 6. 6.

2. What are the words *Our Father which art in heaven*, called?

A. The beginning and entrie of the Lords prayer. And saith the Church, The said prayer containeth in deed sixe petitions; but in the whole summe there are but two parts: Whereof the first belongeth onely to the glory of God, and containeth the three former petitions: the second which containeth the three latter petitions, belongeth properly to our commodity.

In her larger
Catechisme.

2. What is the first petition in the Lords prayer?

B b

A. *Hallowed*

2 In the Declarations exposition hereof.

¶ Isa. 5. 16.

¶ Isa. 66. 5.

¶ Rom. 1. 23. 34

* Hallowing, glorifying, praising and thanking of Gods name is not a matter consisting merely in words.

¶ 1. Cor. 10. 31.

¶ Deut. 28. 1. 2.

3. &c. 58.

¶ Isa. 8. 13.

2 In the Declarations exposition hereof.

It is to be remembered that by the said name is meant the book afore mentioned, set forth by the Church in the later part of the reigne of King Henry the eight.

A. Hallowed be thy name. Some render it, *Holily worshipped be thy name.* And saith the Church, 'By the name of God is understood God himselfe, the power of God, the might, the Majesty, the glory, the wisdom, the providence, the mercie and goodnesse of God, and all such other good things, as in Scripture be attributed unto God. And this name is hallowed, when it is praised, glorified, set forth, honoured, and magnified of us both in word and deed. That saying of *Isaiah* is very memorable hereunto, "God that is holily, shall be sanctified in righteousness. There are that will say, Let the Lord be "glorified, and yet for all that they shall be ashamed or confounded (saith the Prophet,) because by unrighteousnesse they dishonour his name, and cause it through their ill doings to be * * blasphemed by others. Gods name is hallowed, when as it is not taken in vaine, when his gracious presence is duely revered with all reverence signified in the Scripture to be due unto him, and ordained by the Church for to be performed. The Gospell saith, 7 Whatsoever yee doe, doe all to the glory of G O D. Wee are to strive for to doe universall matters so, as Gods name may have all due honour thereby, and not in any the least manner be dishonoured or unhallowed. Many are the promised 2 blessings unto such as obediently observe to doe all the words of Gods everlasting law, that they may feare the great and glorious and fearefull name The Lord thy God. The * Prophet saith, Sanctifie the Lord of host himselfe, and let him be your feare, and let him be your dread.

Q. What is the second Petition?

A. Thy Kingdome come. And thus hath the Apostolical Church of England written on the same. * This second

second Petition is very necessary, for no doubt our ancient enemy the devill goeth about continually by all crafty meanes, to deceive us, and bring us under his power and dominion. And surely so long as pride and disobedience reigneth in us, so long as ire, envy, wrath, or covetousnesse reigneth in us, so long as gluttony, lecherie, or any kind of sinne reigneth in us, so long we be under the dominion and kingdome of the devill. For the devill undoubtedly, is the ^b king over all the children of pride, that is to say, over all them that be sinners, rebels, and disobedient unto G O D. And forasmuch as it is not in our owne power to deliver our selves from under this tyranny of the devill, but only by Gods helpe (for our ^c perdition and undoing is of our selves, but our helpe and salvation is of G O D, as saith the Prophet *Osee*) therefore it is very necessary for all true Christian people, to make this petition incessantly unto our heavenly father, and to beseech him according to this doctrine of C H R I S T, that by his grace and helpe, we may escape the dominion and power of the devill, & that we may be made subject unto his heavenly kingdome. Therefore in this petition we desire G O D to give us before all things, true and constant faith in him, and in his Sonne J E S U S C H R I S T, and in the holy Ghost, with pure love and charity towards him and all men, to keepe us from all infidelity, desperation and malice, which might be the cause of our destruction, to deliver us from dissensions, covetousnesse, lecherie and evill desires, and lusts of sin, and so the vertue of his Kingdome to come, and to ^d reigne within us, that all our heart, mind, and wits, with all our strength inward and outward, may be ordered and directed to serve God, to observe his Commande-

^b Job. 41. 34.

^c Hof. 13. 9.

^d Luke 17. 21.
Gods Kingdome of grace is a matter within the soul of man, upon which manner of Christs reigning few duly consider.

ments and his will, and not to serve our selfe, the flesh, the world, or the devill. We desire also, that this kingdome once in us begun, may be daily increased and goe forward more and more, so that all subtilie and secret hate, or sloth, which wee have to goodnesse, be not suffered to rule so in us, that it shall cause us to look back againe, and to fall into sinne; but that we may have a stable purpose and strength, not only to begin the life of innocency, but also to proceed earnestly further in it, and to perform it, according to the saying of Saint *Paul*, where he prayeth, that wee may ^e walke worthily, pleasing God in all things, being fruitfull in all good workes, and growing and increasing in the knowledge of God. Also in another place hee saith, ^f Worke and doe the truth in charity, and encrease and goe forward in **CHRIST**. Therefore in this prayer, desiring the kingdome of God to come, wee require also, that wee being already received and entred into the kingdome of ^g grace and mercy of God, may so continue and persevere therein; that after this life, we may come to the kingdome of glory, which endureth for ever. The Church also saith, ^h We pray that Gods kingdome come, that is, that he suffer not the divine truth of his word, which also **CHRIST** calleth the Gospell of the Kingdome, to lie hidden in darknesse, but that he daily more and more bring it abroad, and with his succour maintaine and defend it against the devises, craft, and policie of Satan, and of wicked men, and against their ⁱ fained treasons that labour to darken the truth, and to defame or spot it with lyes, and against the violence and cruelty of tyrants, that tra- vaile by all meanes to extinguish and oppresse the truth and utterly to root it up: so as it may be made manifest.

^e Col. 1. 9. 10.
11.

^f Eph. 4. 15.

^g Rom. 5. 21.

^h In her larger
Catechisme.

ⁱ Or the laid
ambushment,
or framed
wiles.

manifest and well knowne to all men; that there is no-
thing able to resist the invincible strength of G O D's
truth. And may we not refer unto this petition, that
which the Church prayeth for in the third collect for
good friday, *That universall mankind may become one
fold under one Shepherd JESUS CHRIST our
LORD*? Saith not G O D by *Zechariah*, *The Lord
shall be King over all the earth: in that day there shall
be one Lord, and his name one? Why doth the Church
daily pray, *That it may please thee to give unto all nations,
unity, peace, and concord*? Let thy saving health be
knowne among all nations: let all the people praise
thee.

2 Joh. 10. 16.
Ezec. 34. 33. 34.
Zech. 14. 9.

Q. What is the third Petition?

A. *Thy will be done in earth as it is in heaven.* And
saith the Church. For the better understanding of
this third petition, wee must know, that by disobedience
and sinne of our first father *Adam*, we be as of
our nature only, without the grace of God, unable to
fulfill the will and precepts of God, and so enclined to
love our selves, and our owne wills; that wee cannot
heartily love neither God nor man, as we ought to doe.
And therefore wee being once Christian men, it is re-
quisite for us to pray, that like as the holy Angels and
Saints in heaven (in whom God reigneth perfectly and
wholy) doe never cease, ne shall cease to glorifie
him, to praise him, and to fulfill his will and pleasure
in all things, and that most readily and gladly without
any manner of grudging or resisting thereunto, know-
ing certainly and cleerely, that his will is alway the

In the psalme
to be read after
the second les-
son every eve-
ning. Phil. 67.

In the De-
clarations ex-
position.

In the thank-
giving to be
sung after re-
ceiving the
Lords supper,
the evil will
of unregenerat
man is signifi-
ed, where it is
said, *A law God
gave us for to
know, what was
his holy will:*
*He would us
good, but wee*

would not avoid the thing is ill. Nor one of us that seeketh out, the Lord of life to please: Nor doe the
thing which might us lead to christ and quiet ease. Nought els but sinne and wickednesse, doth rest
within our hearts. And stubbornly against the Lord, we daily play our parts.

10 Pl. 40. 8. and
143. 10.

Joh. 4. 34.
p Matt. 26. 39.
42.

best: even so that we the children of God in earth, may daily and continually praise God, and by our holy conversation in good workes and good life, honour and glorifie him. And that wee may from time to time so mortifie our owne naturall corrupt and sinfull appetite and will, that wee may be ever ready, like loving children, humbly, lowly, and obediently, to approve and allow and accomplish the will of God our Father in all things, and to submit our selves with all our heart unto the same, and to acknowledge, that whatsoever is the will of G O D, the same is most perfect, most just, most holy, and most expedient for the wealth and health of our soules. Wherefore in this petition also, wee desire of G O D true and stable patience, when our will is letted or broken: and that when any man speaketh or doth contrary to our will; yet therefore wee bee not out of patience, neither curse or murmure, or seeke vengeance against our adversaries, or them which let our will, but that wee may say well of them, and doe well unto them. We pray also, that by Gods grace we may gladly suffer all diseases, povertie, despisings, persecutions, and adversities, knowing that it is the will of God, that we should crucifie and mortifie our wills. And when any such adversitie chaunceth unto us, attribute all unto the will or sufferance of God, and give him thanks therefore, who doth order all such things for our weale and benefit, either for the exercise and the triall of the good, to make them stronger in goodnesse and vertue: or els for the chastisement and amendement of the evill, to suppress their evill motions and desires. We desire furthermore, that all our members, eyes, tongue, heart, hands, and feet be not suffered to follow

follow the desires of the flesh, but that all may be tied to the will and pleasure of God, &c. The Church also saith: *It is the duty of children to frame their life according to the will of their fathers, and not contrariwise the parents to conforme themselves to the will of their children. And in a certain collect therefore saith: Grant to us LORD, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that wee which cannot be without thee, may by thee be able to liue according to thy will, through JESUS CHRIST our LORD.* *

2. What is the fourth petition.

A. Give us this day our daily bread. The Church saith: *By the name of bread is meant, not onely those things that minister us food and apparell, but also all other things universally, that are needfull to the maintaining and preserving of our life, and the leading of it in quietnesse without feare. It is called our bread, because it becommeth ours, when he liberally giveth it us for our daily uses, though by right it bee not due to us. David saith: "The earth is the Lords, and the fulnesse thereof. By this word bread, we are put in minde, that wee ought to get our living with our labour, or by other lawfull meanes, & that being therewith contented, wee doe never, by covetousnesse or fraud, seeke any thing of other mens."* Wee aske bread of God, because that in vaine shall we wast all the course of our life in toile of body and travell of mind, unlesse it please GOD to * prosper our endeavours. The rich also are to crave bread of GOD, because (saith the Church) in vaine shall we have plenty of all things, unlesse God by his grace doe make the use of them * healthfull unto us for the maintenance

9 In the larger Catechisme.

7 In the collect for the ninth Sunday after Trinitie.

* Then doth one performe Christian repentance, when as he taketh his owne will into examination, & whereinsoever he findeth it different from Christs will or law, therein to forsake it.

Luke 14. 33.

f In the larger Catechisme.

1 Pl. 119. 16.

2 Pl. 24. 1.

10 In the lesser Catechisme.

x Pl. 137. 1. 2. and 1. Cor. 3. 7.

y Mat. 4. 3.

of

of our life. There are added these words *daily* and *this day*, That we avoiding all carefull covetousnes, & doing diligently our duty, should daily crave of our most liberall father that, which he is ready daily to give us.

¶ Prov. 30. 8.

The words of *Agur* are: give me neither poverty nor riches, feed me with foode convenient for me. The

¶ In her declaration.

a Church also hath delivered, that by *bread* we are also to understand the holy Sacrament of the body and bloud of our Lord and Saviour Jesus Christ, who saith:

¶ Joh. 6. 51.

b I am the bread of life, which came downe from heaven. And the bread which I will give, is my flesh, which I will give for the life of the world. And in this prayer, wee desire, that the same may bee purely ministred and distributed, to the comfort and benefit of us all, the true children of God. And that wee may also receive the same with a right faith, and perfect charitie, at all times, when we doe and ought to receive the same, so that we may be spiritually fed therewith to our salvation, and thereby enjoy the life everlasting. By bread also is meant the *a* true doctrine of the word of God, which is the spirituall bread which feedeth the soule. For as the body is nourished and brought up, groweth and feedeth with bread and meate, so needeth the soule even from our youth to be nourished and brought up with the word of God, and to be fed with it. And like as the body will faint and decay, if it be not from time to time releived and refreshed with bodily sustenance: even so the soule waxeth feeble and weake towards God, unlesse the same be cherished and kept up with the word of God, according to the saying of Christ: A man liveth not with meate only, but with every word that proceedeth from the mouth of God. And surely the word of

¶ Prov. 9. 5.
Isa. 55. 1.

God.

God is the very comfort, remedy, and health of the soule. If we have any maner of sicknes or disease in our soules, what medicine or remedie can wee have, but that is declared in GODS word?

2. What is the fift petition?

A. And forgive us our trespasses, as wee forgive them that trespass against us. The Church saith in the former Homily for good Friday: 'It is not meet that we should crave forgivenesse of our great offences at Gods hands, and yet will not forgive the small trespasses of our neighbours against us. Wee doe call for mercie in vaine, if wee will not shew mercie to our neighbours. For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will God forgive the displeasure and wrath that our sins have deserved afore him. For under this^e condition doth he forgive us, if we forgive other. It becommeth not Christian men to bee hard one to another, nor yet to thinke their neighbour unworthy to be forgiven. For howsoever unworthy hee is, yet is Christ worthy to have thee doe thus much for his sake, he hath deserved it of thee, that thou shouldest forgive thy neighbour. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the * pardon which our Saviour Christ purchased once of God the Father, by shedding of his precious blood. The Homily against contention saith: ' Mine enemy (say some) is not worthy to have gentle words or deeds, being so full of malice or forwardnesse. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words & deeds, how grievously thou hast offended thy Lord God. What was man, when

^e In the former Homily and page 179.

^f Mat. 6. 14. 15. and 18. 35.

* Here is a fundamentall sentence in Christian faith or divinity. Christ by his death obtained pardon for the sins of the whole world: but yet no person in particular can receive his part in the fnd generall (or rather universall pardon) but upon condition. See Acts 26. 18.
g In pag. 93. 94.

¶ In her declaration,

¶ Luke 17. 3. 4.

¶ 1. Tim. 1. 9.
20.
Exodus 21. 19.
12. and 23. 9.
20. 11. 12. &c.
Deut. 17. 8. &c.

Christ died for him? Was he not his enemy, and unworthy to have his favour and mercie. Even so, with what gentlenesse and patience doth he forbear, and tolerate, and suffer thee although he is daily offended by thee? What crakest thou of thy head, if thou labour not to bee in the body? Thou canst be no member of CHRIST, if thou follow not the steps of CHRIST. The Church also hath delivered: ^b Yee shall understand, that foregiveness afore spoken of, is not so meant in Scripture, that by it justice or laws of Princes should bee broken, contemned, or not executed. For although our Saviour CHRIST in this petition doth teach us to remit and forgive all injuries and trespasses done against us; yet he which hath done the injury or trespass, is, neverthelesse bound to ⁱ acknowledge his fault, and to aske forgiveness therefore, not only of God, but of him also whom he hath offended, and to intend to doe no more so. And furthermore to recompence and make amends unto the parties, against whom he hath trespassed, according to his abilitie and power, and as the greivousnesse and greatnesse of the offence requireth. And in case hee which hath committed the offence or trespass, be ^k obstinate, and will not doe these things before rehearsed, which he is bound to doe by the law of God; then may the party, which findeth himselfe grieved, notwithstanding any thing that is said afore in this petition, lawfully and without offence of Gods commandements aske and seeke recompence of such injuries, as bee done to him, according to the order and provision of the laws of the Realme, made in that behalfe; so that he alway have an eye and respect unto charitie, and doe nothing for rancour, or malice,

OF

or for sinister affection, neither beare any hatred in his heart toward him, whom he sueth, but only upon a zeale and love of the maintenance of justice, correction of vice, and reformation of the partie that hath offended; remembring alwayes that he exceed not, nor goe beyond the limits and bounds of this generall rule, taught by our Saviour Christ in his Gospell: *As yee would that men should doe unto you, even so doe you unto them: for this is the law and the Prophets.*

2. What is the sixt petition?

A. And lead us not into temptation, but deliver us from evill. And saith the Church: ¹ As we before doe aske forgivenesse of sinnes past, so now wee pray that we sin no more. For wee by nature are so unwarie to foresee, and so weake to resist the manifold snares, temptations, and inticements of the devill, the world, and the concupiscence of the flesh, that wee cannot but be overcome, unless GOD doe assist us with his grace, and arme us with his strength: and therefore we fly by prayer unto the protection of our Almighty and most loving Father, that hee will not suffer us to be overcome with any wicked temptation, but that hee will deliver and save us from evill. ^m Wee pray that God lead us not into temptation, because God as he defendeth and ⁿ preserveth them that bee his, that they be not snared with the guiles of Satan, and so fall into vices and foule sinnes, so from the wicked he ^o holdeth backe and withdraweth his helpe and succour, whereof they being destitute, blinded with lust, and running headlong, are caught in all sorts of deceitfull trappes, and carried unto all kinde of wickednesse, and at length with custome of ill doings, as it were gathering a ^p thicke tough skinne, their

In her shorter Catechisme.

m In the larger Catechisme.

*n 2. Cor. 13. 9.
2. Tim. 4. 17. 18*

o 1. Sam. 16. 18.

*p Isa. 6. 10.
2. Cor. 4. 3-4
Jer. 6. 8.*

¶ In her declaration.

¶ Eccles. 27. 5.
The Church
there readeth
according to
the vulgar Latin.

¶ 2. Chron. 32.
31.

¶ 1. Cor. 7. 5.

¶ James 1. 14.

hearts waxe hard, and so they becomming bondmen, and yeelding themselves to slavery unto the tyrant Sathan, they runne in ruine to their owne undoing and everlasting destruction. The Church hath also delivered, That there be two manner of temptations, whereof one commeth and is sent to us by God, who suffereth those that bee his, to bee tempted by one meanes or other, for their probation or triall, albeie he so assisteth and aideth them, in all such temptations, that hee turneth all at the end unto their profit and benefit. For as the wise man saith: *"Like as the oven trieth the potters vessell, so doth temptation of trouble trie the righteous man."* And with this manner of temptation God sundry wise tempted our holy father Abraham, he tempted also Job with extreme poverty, horrible sicknesse, and sodaine death of his children: and daily hee tempteth and prooveth all such as he loveth. It is said concerning Ezekiah in the booke of Chronicles: *"Howbeit, in the businesse of the Embassadors of the Princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart."* The other manner of temptation commeth chiefly of the devill, which like a furious and a wood lion, rageth and runneth about perpetually seeking how he may devoure us. The Church also there signifieth of our temptation by our owne concupiscence, whereof Saint James saith: *"Every man is tempted, when he is drawne away of his owne lust, and is enticed: and that by the devill and this our concupiscence & our consent, all vice and sins be engendred, like as between man and woman children be ingendred, according to the saying of Saint James, where*

where he saith, * Concupiscence when she doth conceive, she bringeth forth sinne, and that of all sorts, that is to say, first acts and deeds, contrary to the lawes of God; and after that, use and custome of the same deeds; and at length blindness and contempt. Wherefore (saith the Church) considering how dangerous it is to fall into sinne, and how hard it is to arise, the chiefe and best way is, to * resist with Gods helpe the first suggestion unto sinne, and not to suffer it to * prevaile with us; but as soon as may be; to put it out of our minds. For if we suffer it to tarry any while in our hearts, it is great peril, lest that consent & deed will follow shortly after. The Church there also hath delivered, That our Saviour JESUS CHRIST teacheth us not in this first petition to pray unto God our Father, that we should be cleerefy without all temptation: but that hee will not suffer us to be led into temptation, that is to say, that when wee be tempted, hee will give us grace to withstand it, and not to suffer us to be overcome there with, according whereunto Saint Paul saith, * G O D is true and faithfull, and will not suffer us to be tempted above that we may beare, but he will so moderate the temptation, that wee may sustaine and overcome it. And Saint James saith, * Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience: but let patience have her perfect worke, that ye may be perfect and entire, wanting nothing.

2. Why is it said (as it is in the prayer in the Gospell according to Saint Matthew) *For thine is the kingdom, and the power, and the glory, for ever, Amen?*

A. The Church would have this conclusion added, to make us understand that G O D's power and good-

James 1. 15.

James 4. 7.

Eph. 6. 11. 12.

13. 14. 15. 16. 17

y Eph. 4. 27.

2 Cor. 10. 13.

James 1. 2. 5.

6 Rom. 8. 3. 1. 3. ^a goodnesse is so infinitely great, that there is nothing
 which he either cannot, or will not give us, praying for
 it, and asking it rightly: which also this word *Amen*,
 which is to say, *So be it*, being added in the end of the
 prayer, doth confirme unto us. There is mention made
 of the glory of God, for to teach us to conclude all our
 prayers with praises of God: for that is the end where-
 unto all that wee desire to obtaine in our prayer, and
 all our thoughts, words, and works, and all things uni-
 versally ought to be referred and applyed. For to this
 end hee hath created us, and placed us in this world.
 Moreover, to praise and magnifie G O D s goodnesse,
 justice, wisdom, and power, and to give him thanks
 in our owne name, and in the name of all mankind, is
 4 parcell of the worshipping of God, belonging as pro-
 perly to his Majesty, as prayer. It is the voice of the
 heavenly company likewise to say, *Thou art worthy, O
 Lord, to receive glory, & honour, & power: for thou hast cre-
 ated all things, and for thy pleasure they are, & were created.*

Q. Why doth the Church propound to be asked,
 What is desired in the Lords prayer?

A. Like as her holy wisdom would have her
 children understand in some wise, what they learne
 from the Creed and the ten Commandements, so also
 she would have them pray with some understanding.
 Which thing God requireth of all that speake unto
 him, that in some measure they know what they say.
 Hence it is commanded, Sing ye ^f praises with under-
 standing. And Saint *Paul* propoundeth his example for
 our imitation, where he saith, & I will pray with the
 spirit, and will pray with the understanding also: I wil
 sing with the spirit, and I will sing with the under-
 standing also. And even as in the Lords prayer it selfe
 there

2 Eph. 3. 20. 21.
 Psal. 14. 1. 3. 3.

d 1. Thes. 1. 3.
 Luke 17. 17. 18
 Nehem. 11. 17.
 A. S. 2. 46. 47.
 Psal. 100. 4.
 All Ps. 103. &c.
 e Rev. 4. 15.
 and 5. 12. 13.

f Psal. 47. 7.

g 1. Cor. 14. 15.

there are eight distinct matters considerable, so also in the rehearfall of the contents thereof eight sundry points may be observed.

2. What is the first?

A. Even as afore the Lords prayer there is an entrance thereto, namely the words *Our Father which art in heaven*; so here afore the first desire is specified, there is mentioned, unto whom prayer is made, with his honourable title and propertie.

2. What is the honourable title of him whom we doe desire or pray unto?

A. *My Lord God our heavenly Father.* And in such manner have the holy men of God heretofore spoken of him saying in the singular maner, *My Lord, and my God*: And whereas I say, *My Lord*, I declare that I in particular desire to be his obedient servant: And whereas I say, *My God*, I doe both signifie what I doe worship, and also that I have had some experience of his good nature. And I call him *Our heavenly Father*, because (as the Church saith) hee is most high, most mighty, most blessed, most good, most great, incomprehensible: also because he begetteth us to bee his children, after an heavenly and spirituall manner. Saint James saith, *Of his owne will begate he us with the word of truth*. And Saint Peter saith, *Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*. And saith the Lord, *Whosoever is borne of the spirit, is spirit, he is in some measure in the image and likenesse of GOD, namely in righteousness and true holiness*.

2. What is the honourable property mentioned unto him?

A. That

b The entrie conclusion with the six petitions.

i Joh. 10. 28.
Psal. 110. 1. and
25. 2.
4 Luke 6. 46.
Psal. 143. 10.
and 40. 8.

In her larger
Catechisme
on the words
which are in
heaven.

m James 1. 18.

n 1 Pet. 1. 23.

o John 3. 6.

James i. 17.

A. That he is the giver of all goodnesse. For so saith Saint James; Every good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

Q. What is the next matter in the rehearfall?

A. It is the first of the desires, namely, That God would send his grace unto me, and to all people, that we may be prevented with his most gracious favour in all our doings, and furthered with his continuall helpe, and be endued with all requisite gifts and operations of his holy spirit. And this is desired in the first place to bee multiplied on his Church all people obedient to the Commandements of the Gospell, and also that grace may in convenient manner be extended more and more to all the rest of mankind, as was observed on the second Petition.

Q. Why is this first desire made?

A. To the end that we may worship God, serve him, and obey him, as wee ought to doe: the which three things answer to the three former petitions of the Lords prayer.

Q. What is the second desire?

A. I pray God that he will send us all things, that be needfull both for our soules and bodies: and this desire answereth unto the fourth petition. The Church saith in a Homily, That daily bread signifieth all things necessary for this our needy life.

Q. What is the third desire?

A. That he will be mercifull unto us, and forgive us our sinnes. And this answereth to the fift petition, wherein we beseech God to be mercifull unto us, and to forgive us our trespasses against him, according as wee are mercifull

As the church teacheth to pray in a certaine prayer, set in the end of the Communion Service.

In the end of the Homily against excessive of apparell, Page 109.

mercifull unto others, and doe forgive them their trespasses against us. **C H R I S T** saith, *If ye doe not forgive men their trespasses, no more will your heavenly Father forgive you yours.* And as the party, that would have pardon of him whom he hath offended, is to acknowledge his fault, and for to promise to offend so no more: so saith *Solomon*, it is with us before God. For he that hideth his sins shall not prosper; but he that confesseth and forsaketh them, shall find mercy.

Mat. 6. 14. 15.

Luke 17. 3. 4.

Prov. 28. 13.

1. Joh. 1. 9.

2. What is the fourth desire?

A. That it will please him to save and defend us from all dangers ghostly and bodily, that is, which may befall our ghosts, (spirits or soules,) and our bodies.

2. What is the fift desire?

A. That he will keepe us from all sinne and wickednesse, and from our ghostly enemy. In which desire the Church doth give us to understand, that it is **G O D** s will, that not any the least sinne should reigne in us; but that we should thereto pray for his subduing of universall sin in us, by the might of the spirit of **J E S U S C H R I S T**; and that we for our parts should unfeinedly strive, utterly to abolish the whole body of sinne forth of us. Wee are also to pray for to be kept from our ghostly enemy, which in the end of the Lords prayer is called *the evill one*, and so in other Scriptures. He is the adversary to all the true people of God; them he desireth to have for to *sift as wheat*: the Apostles journeys towards the Churches he sometimes *hindered*, and caused of the disciples some to be *cast into prison*, yea and prevailed with sundry for to leave following God, and to *follow after him*. As God by the power of his spirit keepeth his obedient people from the power of the evill one, so doth hee use the ministry

the evill one from the evill one, It is the same word as is used in *Mat. 13. 19.* and *5. 37.*

2. Luke 22. 31.

1. Thes. 2. 18.

2. Rev. 2. 10.

1. Tim. 5. 15.

b Dan. 10. 13.
and 12. 1.
Tobias 8. 3.
Psal. 34. 7. and
91. 11.
Heb. 1. 14.

of his mighty ^b Angels therunto, as in the Bible example is shewed thereof. Wherefore holy Church prayeth on the Feast day of Saint Michael and all Angels, Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order: Mercifully grant that they which alway doe thee service in heaven, may by thine appointment succour and defend us in earth, through our Lord Iesue Christ.

2. What is the sixth desire?

A. That hee would keepe us from everlasting death.

r Rev. 20. 6.

w Rev. 3. 11.

e Rev. 3. 12.

Whereunto wee are to remember what we for our parts are to doe, what is signified where it is said, ^c Blessed and holy is hee that hath part in the first resurrection: on such the second death hath no power. ^d Hee that overcommeth, shall not be hurt of the second death. ^e Him that overcommeth, I will make a pillar in the temple of my God, and he shall no more goe out. But the three last mentioned desires are included in the first petition of the Lords prayer.

2. What is the eighth point?

A. It is the ground of the hoped matters mentioned in the Lords prayer, namely, Faith and trust in the mercy and goodnesse of God through our Lord Iesue Christ. Every of the said things petitioned for, God hath promised to doe unto his beleeving and obedient people, out of his infinite goodnesse and mercy in IESUS CHRIST. And therefore the Lord saith, ^f Whatsoever of such things as are asked in his name, they shall be granted. Saint Iohn saith, ^g This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if wee know that he heare us, whatsoever we aske, wee know that wee have the petitions that wee desired of him.

What-

^k Whatsoever we aske, we receive of him, because we keep his commandements, and doe those things which are pleasing in his sight. The Church in her Rogation Homily hath in ample and plaine manner expressed the goodnesse of God unto mankind, through his Son ⁱ Jesus Christ; and likewise in other Homilies. The Apostle speaking of the christian hope, saith, That we have it, as ^k an anker of the soule, both sure and stedfast. And therefore (saith every true member of the Church) I say *Amen, So be it.* Whereby the strong consolation and great confidence, the firme beleefe and unfeined hearty desiring of the things petitioned for, are signified and declared.

^Q Why is the next and last matter handled in the sacred Catechisme, concerning the Sacraments?

^A They are said to be most conveniently treated of after discourse of prayer and thanksgiving, ⁱ for that they have alwaies prayers and thanksgiving joyned unto them. They also being outward representations of inward things spoken of afore, will best be understood being explained in the last place.

^Q Why at all would God have us to use such outward signes?

^A The Church saith, ^m Surely we are not endued with minde and understanding so heavenly and divine, that the graces of God doe appeare clearely of themselves to us as it were to Angels, by this meane therefore God hath provided for our weaknesse, that we which are earthly and blind, should in outward elements and figures, as it were in certaine glasses, behold the heavenly graces, which otherwise wee were not able to see. And greatly for our behoofe it is, that Gods promises should be also presented to our senses, that

^b 1. Ioh. 3. 22.

ⁱ pages 118, 119

^k Heb. 6. 19.

It is memorable what is observed; the creed is the summe of our faith, the Lords prayer is the summe of our hope, and the ten Commandments are the summe of love. See 1 Cor. 13. 13. Rom. 13. 8. 9. 10. ⁱ In the lesser Catechisme.

^m In her larger Catechisme.

In an answer
a little after.

¶ Luke 12. 12.
Joh. 1. 33. and
6. 63. and 14.
17. 26. and
1. Cor. 4. 6. &c.

¶ Joh. 1. 33.
Acts. 1. 5.
and 10. 45.

¶ In her larger
Catechisme.
¶ In the homi-
ly of common
prayer and Sa-
craments the
Church saith,
That theſe two
are to be recei-
ved of every
christian in due
time and order.
In page 135.
¶ In the first
part, page 47.
of Tome 1.

they may be confirmed to our mindes without doubting. Moreover to lighten and give bright cleerenesse to mens mindes and soules, and to make their consciences quiet and in security, as they be in deed, so ought they to be accounted the proper workes of the holy Ghost alone, and to be imputed to him, and this praise not to be transferred to any other. But this is no impediment but that God may give to his mysteries the second place in quieting and stablishing our minds and consciences, but yet so that nothing be abated from the vertue of his spirit. Wherefore we must determine, that the outward element hath neither of it selfe, nor in it selfe inclosed the force and efficacy of the Sacrament, but that the same wholly floweth from the spirit of God; as of a spring-head, and is by the divine mysteries, which are ordained by the Lord for for this end, conveyed unto us.

¶ Why is it said, that CHRIST hath ordained in his Church *Two Sacraments* *enely*, *as generally necessary to salvation*?

A. The Church saith, Baptisme and the Lords Supper are the two Sacraments commonly used among all the faithfull. By the one we are born againe, and by the other we are nourished to everlasting life. So that these two are necessary for the generality of the Church: for every one is required to be baptized, that would be a member of Christs visible Church; and every one is required to partake of the Lords Supper, so soone as he commeth to age.

¶ Are there any other Sacraments, which Christ hath ordained in his Church besides these two?

A. In the Homily concerning swearing, the Church calleth Matrimony a Sacrament. And in the Homily concerning

concerning prayer and Sacraments in faith: That in a generall acception, the name of Sacrament may bee attributed to any thing whereby an holy thing is signified. And the Church there signifieth, that *Ab-
 solution, Ordering of Ministers, Confirmation of children, and Extreame Unction, have bin called Sa-
 craments by ancient Writers: but yet no man ought to take these for Sacraments, in such signification and
 meaning, as the Sacraments of Baptisme, and the Lord
 supper are. Moreover, that confirmation is not of such
 necessity as Baptisme is, The Church sheweth where
 it saith: And that no man shall thinke that any de-
 triment shall come to children by deferring of their
 cōfirmation, he shall know the truth; that it is certaine
 by Gods word, *That children being baptized, have all
 things necessary for their salvation, and bee undoubtedly
 saved.* But yet Confirmation is necessary to be had, as
 soone as it may with convenience, by reason of the
 great blessing received therein from God by such as
 with due preparation have it ministred unto them.
 And therefore saith the Church: "*None should bee ad-
 mitted to the holy Communion, untill such time as bee can
 say the Catechisme and be confirmed.*"

2. Rehearse how the Church describeth that
 which is properly called a Sacrament of the Gos-
 pell?

A. "It is an outward testifying of Gods good will
 and bountifulnesse towards us through CHRIST,
 by a visible signe representing an invisible and spiri-
 tuall grace, by which the promises of God touching
 forgiveness of sinnes and eternall salvation given
 through CHRIST are as it were sealed, and the truth
 of them is more certainly confirmed in our hearts. The

* See the Ho-
 mily of cōmon
 prayer and sa-
 craments, and
 pages 135. 136.
 Tome 2.

2 In the com-
 munion booke
 rubrick imme-
 diately afore the
 Catechisme
 therein.

2 In the end of
 the rubricke of
 Confirmation.

2 In her larger
 Catechisme.

2 Acts 2. 38.
 Mat. 26. 26. 27.
 28.
 y 1. Pet. 3. 21.
 J. h. 6. 54.

Church saith in the Communion Service: CHRIST hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort.

¶ 9. Rehearse also the description of Baptisme.

A. * The Church saith: Whereas by nature we are the * children of wrath, that is, strangers from the Church, which is Gods household, baptisme is as it were a certain * entrie by which we are received into the Church, whereof we also receive a most substantiall testimony, that we are now in the number of the household, and also the children of God, yea and that we are joyned and grafted into the * body of CHRIST, and become his members and doe * grow into one body with him.

¶ 2. Recite how the Church declareth, that the secret and spirituall grace hath its full and expresse resemblance by the outward signe.

A. First, as the uncleannesses of the body are washed away with water, so the spots of the soule are washed away * by forgivenesse of finnes. Secondly, the beginning of regeneration, that is, the * mortifying of our nature is expressed by dipping in the water, or by spinkling of it. Finally, when we by and by * rise up againe out of the water, under which wee bee for a short time, the new life which is the other part and the end of our regeneration is thereby represented. Also as in Baptisme GOD truly delivereth us forgivenesse of finnes and newnesse of life, so doe wee certainly * receive them. * The holy Ghost as it were sprinkling our * consciences with the holy blood of JESUS CHRIST, wiping away all the spots of sinne, maketh us cleane before God. Of this cleansing of

¶ In her larger Catechisme.

¶ Ephel. 2. 3.

¶ Mar. 16. 16.

¶ 1. Cor. 13. 13.

¶ Eph. 4. 5. 16.

¶ Tit. 3. 5. 6.

¶ Col. 2. 13.

¶ Acts 22. 16.

¶ Eph. 5. 26.

¶ Rom. 6. 3. 5.

¶ 6. 7.

¶ Col. 2. 13.

¶ These words the Church hath in her larger Catechisme for to shew, that the Sacrament is not a bare figure, but hath withall the truth of the things themselves joyned and knit thereunto.

¶ These are the words of the Church also.

¶ Heb. 9. 14.

¶ Heb. 10. 22.

¶ Col. 1. 14.

of our finnes we have a ¹ seale and pledge in the Sa- ¹ Rom. 4. 11.
crament.

2 Whereas the ancient custome was in admini-
string this Sacrament, for to dippe the partie three
times in water, and in the third time as it were to
burie it in the water by dipping the whole body there-
in, is there any Scripture for the usage now with
sprinkling.

1. ¹ Isaiah saith, speaking concerning Christ, that
the Lord said : ^m Behold, my servant shall deale pru- ^m Isa. 52. 13.
dently, he shall bee exalted and extolled, and be very ^{14. 15.}
high. As many were astonished at thee, (his visage
was so marred more than any man, & his forme more
than the sonnes of men.) So shall he sprinkle many na-
tions, &c. And whereas it is the ^a blood of J E S U S
C H R I S T, which cleanseth us from all sinne, as
Saint John saith, and that blood is ^o sprinkled, as Saint
Peter signifieth ¹, and the blood of buls and goats,
which in old time sanctified unto the purifying of the
flesh, was ^p sprinkled on the uncleane, therefore the
divine Wisedome of the Church saith in the rubricke
of Baptisme: *If the childe be weake, it shall suffice to*
powre water upon it, &c. ^p Heb. 9. 13.

2. Why is the baptized partie said to be baptized
in the Name of the Father, and of the Sonne, and of
the holy Ghost?

1. C H R I S T commanded it to be so expressed,
because we are to worship the holy, blessed, and glo-
rious * Trinity, and to beare written in our foreheads
spiritually each name, that is, wee are to submit our
selves in true repentance, under the obedience of
Gods holy law, unto a reformation of our minds and
cōversations according to all the everlasting precepts
of:

* One God in
Trinity, and
Trinity in uni-
ty. Baptisme
also is into uni-
ty with Christs
body, as the
Apostle signi-
fieh in 1. Cor.
12. 13. And so
saith the divine
Service.

of the same more & more : we are to submit ourselves under the obedience of the Faith of Jesus Christ, and to enter into such an imitation of his sufferings, as is prescribed in the holy Gospel : wee are also to walke in newnesse of life, in the likenesse of his Resurrection and Ascension, through the enlightening, strengthening, guiding, and manifold working of the holy Ghost, which is given unto all which have a right and a lively faith in JESUS CHRIST. This threefold spirituall grace signified by Baptisme is prescribed unto us by holy Church in most divine manner, where it saith : *¶ God is ready to receive us, and most willing to pardon us, if we come to him with faithfull repentance, if we will submit our selves unto him, and from henceforth walke in his wayes, if we will take his easie yoke and light burden upon us, to follow him in lowlinesse, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, and serving him duly in our vocation, with thanksgiving. This if we doe, Christ will deliver us from the curse of the law, &c.*

¶ In the latter part of the communion exhortation.

¶ Rom. 6. 12. 6.

¶ So speaketh the Church in the end of Baptisme service.

¶ Pl. 106. 3.
¶ Ioh. 2. 29.
and 3. 7.

2. What is it to die unto sinne?

A. Not to let any sin reigne in our mortall bodies, that we should obey it in the lusts thereof; but to crucifie the old man, and * utterly to abolish the whole body of sinne.

2. What is it to bee new borne unto righteousness?

A. To become changed from our corrupt naturall unrighteous minde and life, unto a mind continually meditating for to give God and all mankind their universall due from us, and unto a conversation expressing more and more all the same.

2. How are we by nature borne in sinne?

A. David

A. David saith: * Behold I was shapen in iniquity: * Psal. 51. 5.
and in sinnedid my mother conceive me.

Q. How are we said to be borne the children of wrath?

A. In that we bring with us into the world a corrupt nature, not such a nature as God created us withal: with the which corrupted nature God cannot but be ^a angry & displeased; and therefore requireth that all infants of Christians be baptized, that they may be sanctified and washed with the holy Ghost, that being ^w delivered from G O D S wrath, may be received into C H R I S T S holy Church, and be made lively members of the same. Every child therefore that is baptized, is a child of grace, that is, is in the favour of God; and if it die in its infancie, it is undoubtedly saved, as saith the Divine Service els where.

Q. Why is repentance required to bee in a party, which is to be baptized?

A. Because in Baptisme C H R I S T is ^x put on, who cannot be put on in any soule, but where the old man, which is corrupt according to the deceitfull lusts, is ^y begun to be put off. C H R I S T and Belial can have no ^z fellowship in one and the same soule. David saith: * *Evill shall not dwell with thee, 'or in what soule thou dwellest.*

Q. Why is faith likewise required?

A. As we are to beleeve, what we for our parts are to doe; so are we to ^b beleeve what God for his part hath promised to doe unto us doing our parts obediently. And the sundry blessings promised to be conferred in Baptisme, are the promises which are steadfastly to be beleeved: as that therein is received the forgiveness ^c of all sinnes past, a becomming to bee a

E c

member

^a Ephes. 2. 3.
Ezech. 16. 3. 4.
5. 6.

^w 1. Thes. 1. 10

^x Gal. 3. 27.

^y So the order mentioned in
Eph. 4. 22. 23.
24. doth signify.
^z 2. Cor. 6. 16.
^a Pl. 5. 4.

^b Mat. 7. 15.
Heb. 11. 6.

^c Col. 2. 12. 13.
14.
Rom. 3. 25.

2. 17. 12. 1.
d 1. Cor. 1. 21.
22.

2 Isa. 7. 9. Be-
leeve is named
afore baptisme.
Mar. 16. 16.
f Iam. 1. 8.

member of CHRIST, a childe of God, and an inheritor of the Kingdome of Heaven, a Christened one or a Christian, that is, one in some measure^d anointed with the holy Ghost, &c. These and the like promises are to be beleaved for to be given by GOD in the holy Baptisme, ^e otherwise they cannot bee received. Saint James saith: ^f Let him aske in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the winde, and tossed: for let not that man thinke, that hee shall receive any thing of the LORD.

Q. Relate what is said in the larger Catechisme, why infants are to be baptized.

g Rom. 3. 29.

h Deut. 30. 6.
Jer. 4. 4.
i Rom. 4. 11.

A. Seeing God, which never swarveth from truth, nor in any thing strayeth from the right way, did not exclude infants in the Jewish Church from Circumcision, neither ought our^s infants to be put backe from baptisme. As Moses and all the Prophets doe testifie that^h Circumcision was a signe of repentance, so doth Saint Paul teach that it was aⁱ Sacrament of Faith. Yet the Jews children being not yet by age capable of faith and repentance, were neverthelesse circumcised, by which visible signe God shewed himselfe in the old Testament to be the father of young children, and of the seed of his people. Now sith it is certaine that the grace of GOD is more plentifully powred, and more cleerly declared in the Gospell by CHRIST, than at that time it was in the old testament by Moses, it were a great indignity if the same grace should now be thought to be either obscurer or in any part abated. Sith it is certaine that our infants have the force, and as it were the^k substance of baptisme common with us, they should have wrong done them, if the signe, which

k Matt. 13. 4.
25. and 19. 14.
Luk. 18. 15. 16.
17.
Rom. 4. 16.
A. 8. 39.

which is inferiour to the truth it selfe, should bee denied them; and the same, which greatly availeth to testifying of the mercie of God and confirming of his promises, being taken away, Christians should bee defrauded of a singular comfort, which they that were in old time, enjoyed; and so should our infants bee more hardly dealt with in the new Testament under CHRIST, than it was dealt with the Jewes infants in the old Testament under Moses. Therefore most great reason it is, that by Baptisme as by the print of a seale, it be assured to our infants that they be heires of Gods grace, and of the salvation promised to the seed of the faithfull. Sith also the Lord Christ calleth infants unto him, & commandeth that no man forbid them to come, embraceth them when they come to to him, and testifieth that to them the Kingdome of Heaven ¹belongeth: whom God vouchsafeth to bee in the heavenly palace, it seemeth a great wrong that men should forbid them the first entrie and doore thereof, and after a certain manner to shut them out of the Christian common wealth.

/ Mar. 10. 13.
14. 15.

2. Relate also what saith the larger Catechisme about infants uncapablenesse for to performe repentance and faith.

A. That repentance and faith goe before Baptisme, is ^arequired only in persons so growen in yeeres, that by age ^athey are capable of both. But to infants the promise made to the Church by Christ, in whose faith ^athey are baptized, shall for the present time bee sufficient, and then afterward when they are growne to yeeres, they must needs themselves acknowledge the truth of their Baptisme, and have the force thereof to bee lively in their soules, and to be represented in their life and behaviours. Is it ~~is~~ not

^a Joh. 3. 16. 18.

^a Matt. 28. 19.

likely that in old time when the Sacrament of Circumcision was administred unto children of eight dayes old, there was an undertaking by some that they should bee brought up after the law of GOD? And did not infants then performe that by others, which such as were of age were required to professe when they were then circumcised? The infants and those of ripe age received that Sacrament upon one and the same condition. And because the infant doth as it were speake by the witness, & the witness speake in the * person of the infant, therefore the Church saith unto the witnesse, *Wilt thou bee baptized in this faith?* He answereth, *That is my desire.* The like is in some civile matters and cases. A King is said to reigne, though being but a yeere old, when as then by others his Kingdome is administred. And if witnesses at the font doe faithfully see performed what they have undertaken, namely, *That the infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, and profession they have made by them, and what else is enjoined in the end of the Baptisme Service, according to Gods ordinary working with such endeavours, the Scripture will be fulfilled which saith:*

* In the service concerning private baptism, It is said, *Doe thou in the name of this child forsake the devill, &c. And doe thou in the name of this child professe this faith, &c.*

o Prov. 22. 6. See chap. 51. 52.

o *Teach a child in the trade of his way, when he is young, and when he is old, he will not depart from it.*

Q. Now declare the order of the Sacrament of the Lords supper.

* In her Catechismes, both larger and shorter. p 1. Cor. II. 23. 24. 25. 26.

A. The * Church saith: It is even the same which the Lord Christ did institute; *Who in the same night that he was betrayed, Tooke bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eate, this is my body, which is given for you. Doe this in remembrance of me. Likewise, after supper he tooke.*

tooke the cup, and when he had given thanks, he gave it to them, saying, *Drinke ye all of this: For this is my blood of the New Testament, which is shed for you, and for many, for remission of sins. Doe this as oft as ye shall drinke it in remembrance of me. For so oft as ye shall eate this bread, and drink of this cup, ye shall shew the Lords death till he come.* This is the form and order of the Lords Supper, which we ought to hold and holily to keepe untill he come, for to ^q celebrate and retaine continually a thankfull remembrance of the Lords death, and of that most singular benefit which wee have received thereby: and that as in Baptisme we were once born againe, so with the Lords Supper wee be alway fed and sustained to spirituall and everlasting life. It is enough to be once baptized, as to be once borne; but the Lords Supper, like as food, must be often used.

^q Luke 22: 19.

Q. Why is it said The sacrifice of the death of Christ?

A. The death which hee suffered upon the crosse was a sacrifice offered up to G O D, a propitiation for the sins of the whole world. Saint Paul saith, *Christ loved us, and hath given himselfe for us, an offering and a sacrifice to G O D for a sweet smelling favour.* The holy Supper sendeth us to the death of CHRIST and to his sacrifice once done upon the crosse, by which alone G O D is appeased toward * us. For by bread and wine the signes, there is assured unto us, that as the body of Christ was once offered a sacrifice for us to reconcile us to favour with God, and his blood once shed to wash away the spots of our sinnes, so now also in his holy Supper both are given to the faithfull, that we surely know that the reconciliation of favour pertaineth to us, and may take and receive the fruit of the redemption purchased by his death.

^r 1. Joh. 2: 2.
^f Eph. 5: 2.

^z In the larger
Catechisme.

ⁿ Rom. 5: 10. 11

* And toward universall mankind, so as in the Divine Service it is signified. See what is in the next answer advertised.

E c 3 ,

2. What

Q. What are the benefits which we receive by the sacrifice of the death of CHRIST?

A. The Church signifieth in the Communion Service, *That innumerable are the benefits which by his precious blood-shedding he hath obtained to us.* The meaning is, that they are very many. In the Homily for good Friday it is said, *"Christ by his death hath purchased for us the undoubted pardon and forgiveness of our sinnes, whereby he made at* ^x *one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritours with Christ his naturall Sonne.* Saint

The first part
and page 175.

x Rom. 5. 8. 10.

a Cor. 5. 19.

y Heb. 2. 14. 15.

z Joh. 11. 52.

a 2. Tim. 1. 10.

b 1. Thes. 5. 10.

c Heb. 9. 15. 16.

17.

* We may not
wrest any sen-
tence of the
Church do-
ctrine unto our
owne purpose,
but so to unde-
stand her mind
in every sen-
tence, as that
there may be
no contrariety:
for her Divine
service doctrine
is a most holy
harmony.

d In the second
part, and page
202.

Paul saith, y CHRIST tooke part of flesh and blood, that through death he might destroy him, that had the power of death, that is, the devill: and deliver them who through feare of death were all their life-time subject unto bondage. z He died that he might gather together into one the children of GOD, that were scattered abroad. a That hee might abolish death, and bring life and immortality to light, through the Gospel. b That whether we wake or sleepe, wee should live together with him. c That hee might ratifie and confirme his New Testament. Many more are the benefits of his death, which are signified throughout the holy Scriptures. * And here it is to be remembered, that all the sayings of holy Church are to be considered together and compared each with other; so shall we perceive her to have the mind of Christ, and to be in unity of faith with the Primitive Church. It is said in the Homily concerning the Sacrament, d *It behooveth him that commeth to the body and blood of Christ, in commemoration of him that died and rose againe, not only to be pure from all filthinesse of the flesh and spirit, lest he eate and drinke his owne damnation: but also to shew out evidently, a*
memory

memory of him that died and rose again for us, in this point, that ye be mortified to sinne and the world, to live now to GOD IN CHRIST JESUS our LORD. So then we must shew outward testimony, in following the signification of Christs death. And therefore saith the Church also in the Passion Homily, *It shall little availe us to have in meditation the fruits and price of Christs passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them.* The consideration hereof moved Saint Paul not to rest content with the historicall knowledge of Christs sufferings; but withall to labour for to know the fellowship of his sufferings, being made conformable unto his death; and so to know CHRIST, and the power of his resurrection. e In the first part, and page 180.

2. How are the body and blood of Christ verily and indeed taken and received of the faithfull in the Lords Supper?

A. In the Communion Service it is said, *If with a true penitent heart and a lively faith, we receive that holy Sacrament, then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us.* In the Gospell after Saint Iohn it being written that Christ said, *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him;* there is added presently after, *The words which I speake unto you, they are spirit and life.* Hence the Church teacheth also for the comfort of such as cannot receive the Sacrament, whensoever they desire it; *That whoso doth truly repent him of his sins, and steadfastly beleeveth that Iesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty* g Joh. 6. 56.
b Verse 36.

i In the Service for the communion of the sick.

¶ In the homily
of the Sacra-
ment, the first
part, and page
199.

¶ In the Roga-
tion Homily,
the first part,
and page 221.

¶ In the 29.
Article of Re-
ligion.

heartly thanks therefore, he doth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

The saying of the Church is much memorable, ^k Thus much we must be sure to hold, That in the Supper of the Lord, there is no vaine ceremony, no bare signe, no untrue figure of a thing absent: but (as the Scripture saith) the Table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea the Communion of the body and blood of the Lord, in a marveilous incorporation, which by the operation of the holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the soules of the faithfull) whereby not only their soules live to eternall life, but they surely trust to win their bodies a resurrection to immortality. There is a saying of the Church not unprofitable to be added here concerning the infinitenesse or immensity of Christs godhead or divine nature, where it is said, ^l *He is invincible every where, and in every creature, and fulfilleth both heaven and earth with his presence. In the fire, to give heat; in the water, to give moisture; in the earth, to give fruit; in the heart, to give his strength; yea in our bread and drink is he, to give us nourishment, where without him the bread and drinke cannot give sustenance, nor the hearbe health, &c.*

Q. Why is it said, *Taken and received of the faithfull?*

A. The Church saith, ^m The wicked, and such as be void of a lively faith, although they doe carnally and visibly presse with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drink the sign or Sacrament of so great a thing.

Q. Recite

2. Recite what the Church in her larger Catechisme saith also of the Sacraments nourishing of us.

A. * The Lord severally gave the signes both of his body and blood, that it might be the more plaine expresse image of his death, which he suffered, his body being torne, his side pierced, and all his blood shed, and that the memory thereof so printed in our hearts should stick the deeper. And moreover that the Lord might so provide for and helpe our weaknesse, and thereby manifestly declare, that as the bread for nourishment of our bodies, so his body hath most singular force and efficacy spirituallly to feed our soules. And as with wine mens hearts are cheared, and their strength confirmed, so with his blood our soules are releevd and refreshed: that certainly assuring our selves that he is not onely our meat, but also our drinke, wee doe not any where els but in him alone, seeke any part of our spirituall nourishment and eternall life.

* In the larger Catechisme it is memorably delivered, *That at length Christ abiding in us, and we again abiding in Christ, we also by Christ abiding in us, may obtaine not onely everlasting life, but also the glory which his Father gave him.* See Joh. 17. 23. and 2. Thes. 2. 14.

2. Let somewhat be said on these three great matters required to be in them, which come to the Lords Supper, & so to conclude discourse on the Catechisme. Why is one to examine himselfe whether hee repent him truely of his former sinnes, stedfastly purposing to lead a new life, afore he come to the Communion?

A. The Church sheweth the reason where it saith, * Ye are to be exhorted to consider the dignity of the holy Mysterie, and the great perill of the unworthy receiving of the same, and to search and examine your owne consciences, as you should come holy and cleane to a most godly & heavenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and be received, as worthy partakers of such an heavenly table. And then there the

* In the second exhortation afore the receiving of the Communion.

Church declareth the requisite examination, as also in her Homily, concerning the Sacrament.

1. 2. Why is there added, Steadfastly purposing to lead a new life.

3. It is likewise said in the Communion Service, You that intend to lead a new life, following the commandements of God, and walking from henceforth in his holy wayes, draw neere, and take this holy Sacrament for your comfort. The Church full well knoweth, that very many which come to the Communion, doe intend nothing lesse than the leading of new lives; that many upon the Communion day will a little bridle themselves, but on the day following and so after, they will declare what spirit reigneth in them, to whom they are subject, and in whose suggestions and workes they are most delighted. The Church in her Homily of the Sacrament likewise prescribeth three things to be most seriously considered of every one that would be a Communicant, First, to have a right and worthy estimation and understanding of the mystery of the Sacrament. Secondly, to come in a sure faith. And thirdly, to have newnesse and purenesse of life, to succede the receiving of the same.

2. What is the second requisite matter?

A. To examine ones selfe whether he hath a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death. When ones conscience is sure that he is a worker of no iniquity, but an enemy towards all unrighteousnesse which may bee committed against God or man, then may he be certaine that he is under Gods mercie through Christ. And the Church doth divinely adde a lively faith, because it must be a faith striving for the due observing of all Christs commandments.

*1. Eph. 2. 2.
2. Tim. 2. 26.*

In the first part, and page 198. And in the Homily the said three things are further expressed in very divine manner.

ments. It also addeth, that there must be a thankfull remembrance of Christs death: and here it is to be noted, that in the holy Sacrament there is not only a remembrance of Christs death, but also of his life after his death. The Church saith in her Homily for the Communion, ^a wee are to render thanks to Almighty God for all his benefits; briefly comprised, in the Death, Passion, and Resurrection of his dearly beloved Sonne. The which thing, because we ought chiefly at this table to solemnise, the godly Fathers named it *Eucharistia*, that is, thanksgiving. Saint Paul saith, ^r Alwayes bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. Christ saith: ^r As the living Father hath sent me, and I live by the Father: So he that eateth me, even he shall live by me. And whereas Christian thankfulness unto God is not in minde and word onely towards God, but also to bee expressed by kindnesse towards Christs poore members, therefore the Church saith in her Homily, ^r *None should sit downe at Gods table, who doth not profess his kind affection by some charitable releefe, for some part of the congregation.* * Some Almes should bee given.

Q. What is the third requisite matter?

A. To examine himselfe whether he be in charity with all men. ^u The Homily saith: In respect of which strait knot of charity, the true Christians in the primitive Church called this supper, *Love*: as if they should say, none ought to sit downe there, that were out of love and charitie, who bare grudge and vengeance in his heart. And it may bee observed, that the three points mentioned in this last answere of the Cate-

^q In the second part, Page 102. 203. See Saint Basil saying in page 202.

^r 2. Cor. 4. 10.

^r 1.

^r 1oh. 6. 57.

^r In page 203. of the second part.

* Pl. 16. 1. 3.

^u Namely of the communion, & in p. 203.

w. Charitie is
the third vow
in effect. See
1. John 5. 3. and
2. Joh. 5.
Jon. 14. 15. 21.
23.

23.
23.
23.

x In pages 91.
92. 93. 94. 95.
96. 97. 98.

y 1. Joh. 4. 8. 16.
21. Cor. 12. 31
and 13. 13.

z Pl. 145. 9.
b Col. 3. 14.

c It is said in
thanksgiving
after the Com-
munion; Even
as the cornes by
unity, into one
loafe are knit;
sa is the Lord
and his whole
Church, though
hee in heaven sit.
As man; grapes
make but one
wine; so should
wee be but one:
in faith and love
in Christ above
and unto Christ
alone. Leading
a life without all
strife, in quiet
rest, and peace:
from envie and
from malice both

chisme are according to the three matters vowed afore
baptisme: whereby the worship of GOD the Father,
Sonne, and holy Ghost is signified: For Charity is
oft declared to bee the true respect unto every of
Christs commandements. And whereas the Church
prescribeth no further duty than charity, and her last
words are for Charity, her Divine Wisdome inti-
mateth thereby the greaunesse thereof. Hereunto is
greatly considerable what the late Royall Majestie
hath left written concerning charity, in his Sacred

* Meditations on the LORDS prayer. Charitie is not
only a divine vertue, but God himselfe is Charitie. Saine
Paul reckoning the three greiv Theologicall vertues, with-
out which no man can be saved, not only puts in charity for
one; but even for the most excellent of all, without the
which the rest are nothing. And it is also the only permanent
vertue of them all; for Faith and Hope remaine only with
the elect; while they are in this world, but Charitie is ever
with them, here and hence for ever. Tea even will ye looke
to God himselfe, His mercie is over all his workes, and
mercie is a worke of charitie. Charity dwels with God, and
all the elect; Angels, and Saints, and man are clad with
it eternally. I know not by what fortune, the dicton of
Pasificus was added to my title, at my coming in En-
gland; that of the lion, expressing true fortitude, having
bin my dicton before. But I am not ashamed of this addi-
tion; For King Solomon was a figure of CHRIST in
that, that hee was a King of peace. The greatest gift that
our Saviour gave his Apostles, immediately before his As-
cension, was, that he left his Peace with them; he himselfe
having prayed for his persecutors, and forgiven his owne
death, as the proverb is. The footsteps of his charitie being
so usually imprinted in the disciple whom his master loved,
and

and who leaved on our Saviours bosome; as hee said nothing, wrote nothing, did nothing; yea in a manner breathed nothing all the dayes of his life, but love and charitie. To the blessed Virgin and him Christ upon the Crosse recommended their charitable^d cohabitation together, as mother & son: his stile in all his writings, is full of love & charity, his Gospell & Epistles sound nothing but charitie. Yea S. Jerome maketh mention, that when he was so old, as he could preach and scarce walke, he would many times make himself bee led to the preaching place, and there repeating of these words, * Little children love one another, hee would come backe againe; and being asked why hee so often repeated that sentence, his answer was, This is the^e new and last commandement that our master left us, and if it onely bee done, it sufficeth. But above all, the third chapter of his Gospell deserves to be graven in letters of marble, in the hearts of all Christians, especially the sixteenth verse thereof, & GOD so loved the world, &c. Wee may see at last, even by his death, how God loved him for his charitie, besides the manifold other profes, that he gave him thereof during his life; for he died peaceably in his bed, full of daies, and was the notablest Confessour that ever was, albeit no Martyr as all the rest of the Apostles were. To conclude then my description of this divine vertue, Charitie, I remit you to that paterne, which that admirable, learned, and eloquent penne-man of the holy Ghost, hath set forth of her in his^h thirteenth of his first to the Corinthians, &c. The Church saith in her Homily of Christsⁱ Passion. CHRIST delighteth to enter and dwell in that soule where love and^k Charitie ruleth, and where Peace and Concord is seene. For thus writeth S. John, God is charitie, he that abideth in charity, abideth in God & God in him. And by this (saith he) we shall know

our hearts and
tongues to cease,
which if we do,
then shall we
show, that wee
his chosen bee,
by saith in him
to lead a life, as
always willed I e.
d^l Ioh. 19. 16. 27

e¹ Ioh. 3. 13.

f² Ioh. 5.

g Ioh. 3. 16.

h verses 4. 5. &
7. 8.

i In the first
part, and page
179. 180.

k Ioh. 14. 23.

Ioh. 3. 14.

* The Church
teacheth us

true love in the
song a prayer
to the holy

Ghost, for to
be sung before
the sermon,

where it is said;

Convert all thoe

that bee our foes,

and bring them

to thy light, that

they and wee

may well agree,

and praise thee

day and night.

O Lord increase

our faith in us,

and love so to

abound: that

man and wife be

void of strife, and

neighbours about

us round. In

our time givethy

peace, O Lord,

to nations farre

and nigh, and

teach them all

thy holy word,

that we may sing

to thee, all glory

to the Trinity,

&c. Thus the

Church doth

teach us to de-

fine godly uni-

ty among all mankind.

*So in speciall manner in all Christendome, in the song called, *Veni**

Creator, living; Of all strife and dissension, O Lord dissolve the bands; and make the knots of peace

and love, throughout all Christian lands. seqt. Cor. 12. 13. in Ioh. 3. 34. Ephes. 4. 7.

that wee be of G O D, if we love our brethren. Yea,

and by this shall we know, that we be delivered from

*death to life, if we * love one another. But he which*

hateth his brother (saith the same Apostle) abideth

in death, even in the danger of everlasting death; and

is moreover the childe of damnation and of the devil,

curfed of God, and bared (so long as he so remaineth)

of G O D and all his heavenly company. For as peace

and charity make us the blessed children of Almighty

G O D; so doth hatred and envie make us the cursed

*children of * the devill. Whereas the late most ex-*

cellent Majestie so insisted on Peace and Charitie, is

it not a most manifest demonstration, that hee had re-

ceived the holy Spirit of God in an ample measure?

At his Highnesse first comming, did not G O D en-

lighten his Royall mind for to see the vanitie of those

spirits of disobedience, which made up themselves

together for to seeke for alteration in the publike Di-

vine Service booke? &c. Who therefore made a pro-

clamation thereto, and caused it to bee set in the be-

ginning of every communion booke. How many a

divine sentence ever most memorable is there to bee

seene in his Majesties bookes set forth from time to

time? And whereas God unto all (saving his onely

Son Jesus Christ) gives his spirit by measure, so that

in the increase of the spirit is the increase of the

heavenly light in the understanding; & the knowledge

of divine mysteries: Came there not from the Light

Eternall into his Highnes heart an illuminatiō even un-

to perfection of divine cōprehension; when as his most

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excellent Majestie (not long afore His Highnesse commended his spirit into the hands of the King of Kings and Lord of Lords) in speciall manner required, that Predetermination should be so understood and preached, as it might have no appearance of difference from the divinity thereto in the booke of common prayer. Was not that abundance of heavenly light sent as a pledge unto His Royall Soule for to be received into the Light infinire and eternall? His most sacred Majestie lived a Solomon, delighting in divine Wisdom, Peace, and Charitie: and as his Highnesse thus unto the end delighted in God, so can it not be but that God was delighted in him, and that Hee is received up into glory everlasting.

2. Cor. 1. 12.

Eph. 1. 13. 14.

0 Pf. 73. 24. 25.

and 10. 6. all

Pf. 21.

And for our better understanding of what is the Church-her meaning concerning this her last clause in her Catechisme, *of being in charity with all men*, let us seriously consider and ever remember the expresse delivery hereabout in the end of the first part of the Homily of charity, where the words of the Church are as here followeth. Thus have I set forth unto you what charity is, as well by the doctrine as by the example of CHRIST himselfe, whereby also every man may without error know himselfe, what state and condition he standeth in, whether he be in charity, (and so the child of the Father in heaven) or not. For although almost every man perswadeth himselfe to be in charity, yet let him examine none other man, but his owne heart, his life and conversation, and he shall not be deceived, but truely discern or judge whether he be in perfect charity or not. For hee that followeth not his owne appetite and will, but giveth himselfe earnestly unto God, to doe all his will and Commandements,

he

he may be sure that he loveth God above all things, and els surely he loveth him not, whatsoever hee pretend: as CHRIST said, *If ye love me, keepe my Commandements. For he that knoweth my commandements and keepeth them, he it is (saith CHRIST) that loveth mee.* And againe he saith, *He that loveth me, will keep my word, and my Father will love him, and we will both come unto him, and dwell with him: And he that loveth me not, will not keepe my words.* And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his deare beloved son, as Saint John saith, *Hereby manifestly are knowne the children of God, from the children of the Devill: for whosoever doth not love his brother, belongeth not unto God.*

* And therefore children are to bee instructed concerning Bishops, for to learne more & more, what is to bee knowne concerning their ministrati-
on, and ducly to honour all the same.

p These words are set immediately after the discourse of Baptisme, and before the discourse of the Lords supper.

¶ * Whereas in the rubricke immediately following the Catechisme in the Communion booke, it is said: *So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then they shall be brought to the Bishop by one that shall bee his Godfather, or Godmother, that every child may have a witnesse of his confirmation: and the title of the Catechisme is, An instruction to be taught and learned of every childe, before he be brought to be confirmed by the Bishop: declare what confirmation is.*

A. The Church saith in her Catechisme: Parents and Schoolemasters did in old time diligently instruct their children as soone as by age they were able to perceave and understand, in the first principles of Christian

Christian Religion, that they might sucke in godli-
nesse almost together with the nourishes milke, and
straightwaies after their cradle, might bee nourished
with the tender food of vertue towards that blessed
life. For the which purpose also little short bookes
which we name Catechismes, were written: wherein
the same, or very like matters, as we now are in hand
with, were entreated upon. And after that the chil-
dren seemed to be sufficiently trained in the prin-
ciples of our religion, they brought and offered them
unto the Bishop: that children might after Baptisme
doe the same, which such as were elder, who also were
called *Catechumens*, that is, Schollers of Religion, did in
old time before, or rather at Baptisme it selfe. For
the Bishop did require, and the children did render
reason and account of their Religion and Faith: and
such children as the Bishop judged to have sufficiently
profited in the understanding of Religion he allowed,
and laying his hands upon them and blessing them, let
them depart. This allowance & blessing of the Bishop
our men doe call *Confirmation*. And afterward it saith:
It is very much to be wished surely, that the ancient
manner and usage of examining children were re-
stored againe: for so should parents be brought to the
satisfying of their dutie in the godly bringing up of
their children, which they now for the most part doe
leave undone, and quite reject from them: which
part of their duty if parents or Schoolemasters, would
at this time take in hand, doe, & throughly performe,
there would be a marvellous consent & agreement in
religion and faith, which is now in miserable sort torn
asunder. Surely all should not either lye so shadowed,
and overwhelmed with the darkenesse of ignorance,

g The Church
honoureth the
wisdome of
Antiquity. So
doth it in spe-
ciall manner in
the beginning
of the Service
of Communa-
tion. And in
the sacred me-
ditation upon
the Lords pray-
er, page 23.

The late most
excellent Ma-
jestie declareth
his unfeined
dislike of those
contemners of
Antiquity,
which wil have
nothing, but
all Babylonish
till their time.

or with dissentions of diuers and contrary opinions
bee so disturbed, dissolved, and dissipated, as it is
at this day: the more pitie it is, and most to bee sor-
rowed of all good men for so miserable a case. In the
prayer to be said afore the act of Confirmation, there
are mentioned together the sundry graces, wherein we
are to desire for to bee confirmed, where it is said:
*Strengthen them, we beseech thee, O Lord, with the holy Ghost
the comforter, and daily increase in them thy manifold
gifts of grace, the spirit of wisdom and understanding, the
spirit of counsell and ghostly strength, the spirit of knowledge
& true godlinesse, and fulfill them, O Lord, with the spirit of
thy holy feare:* The which are called the *seauen gifts*
of grace. And the words of the *Confirmation* or
Bishopping it selfe are pronounced by the Bishop
laying his hand upon every child, severally, saying:
*Defend, O Lord, this child with thy heavenly grace, that
he may continue thine for ever, and daily increase in thy
holy spirit more and more, untill he come unto thine ever-
lasting Kingdome.* And the reason of the laying on of
the hands is delivered in the prayer to bee said when
Confirmation is done, where it is said: We make our
humble supplications unto thee for these children, up-
on whom (after the example of the holy Apostles) we
have laid our hands, to certifie them (by this signe)
of thy favour and gracious goodnesse toward them:
let thy fatherly hand, we beseech thee, ever bee over
them: let thy holy Spirit ever be with them, & so lead
them in the knowledge and obedience of thy word,
that in the end they may obtaine the everlasting life
through our Lord IESUS CHRIST. The Church
also hath said: The holy Fathers of the primitive
Church, taking occasion and founding themselves up-

r. See chap. 84.

f See chap. 54.

In the Decla-
ration of Re-
gion.

on the said Acts and deeds of the Apostles, and considering also, that such as had once received the gifts and benefits of the holy Ghost, by the Sacrament of Baptisme, might and oftentimes did indeed, by temptation, frailtie, or otherwise by their owne sinne and malice, * lose and fall from the same again: did use & observe (as it hath bin hitherto by succession of ages continued) that all Christen people should after their baptisme, bee presented to their Bishops, to the intent that by their prayers, and imposition of their hands upon them, they should be confirmed, that is to say, they should receive such gifts of the holy Ghost, as whereby they should bee so corroborated, & established in the gifts & graces before received in baptisme, that they should not lightly fall again from the same: but should constantly retaine them, and persevere therein, and should also be made stronger and hardier, as well to confesse boldly and manfully their faith, before all the persecutors of the same, and to resist and fight against their ghostly enemies, the world, the devill and the flesh: as also to beare the crosse of CHRIST, that is, to suffer and sustein patiently all the afflictions and adversities of this world, & finally, that they should attain increase & abundāce of * vertues & graces of the holy Ghost. The ancient Fathers have written much for to set forth the dignity of this Ordinance of the holy Gospell. * Laying on of hands is the fourth principle of the word of Christ: therefore a point of necessary meditation. And although there is understood laying on of hands in Ordering of the holy Ministerie, yet this ordinance is there also included, and in no wise to be excluded. In baptisme we are borne againe unto life; but after ba-

* Children or youth have need to enjoy benefit of the Episcopall ministration, besides of the Diaconall and the Pastorall, hence the ground of the holy ordinance of Bishopping may be known.

* Such as profess to bee devout, should observe the true devout deliveries of godly antiquitie, & not set light of all the same, as too many in these times do.
u Heb. 6.2.

This is much
to be noted,
that (as the
Church signifi-
eth) in the wor-
thy receiving of
the Sacraments
and holy Ordi-
nances, the be-
nefit of them is
enjoyed.

* Immediately
afore the Cate-
chisme therein.
See chap. 54.

* See Chap. 84.

ptisme in this holy ordinance we are confirmed for
to fight the good fight of faith. In Baptisme wee are
washed, but in this after baptisme we are strengthen-
ed, that unto the regenerate the holy Ghost may be
present a keeper, and a comforter, and a defender. The
Church also hath signified, that if the holy ordinance
of Confirmation be ^{to} worthily taken, thereby is recei-
ved more abundantly ghostly strength, aid and com-
fort. And therefore is very wholsome and profitable,
and to be desired, and reverently received. Now the
cause why some receive the said sacred Ordinance and
are not the better, is, because they receive it unwor-
thily, like as many unworthily receive the Lords Sup-
per, and are nothing benefited thereby. Whoso would
enjoy the said blessings, are to learne afore they seeke
for it, the meaning of the Catechisme, the ground and
necessity of Confirmation, as it is shewed in the ^{com-}mon
prayer booke; they are to consider what the ^{se-}ven
graces of the holy Ghost are, which are the more
abundantly received by due taking of this ordinance,
and to be resolved for to enter and continue in the
Christian warfare fighting in it manfully and zealously
under CHRISTs banner against sinne, the world,
and the devill: and so to hunger and thirst after the be-
nefits of Confirmation, which whoso unfeinedly doe
before GODs all-seeing eyes, he then in the act of
the Bishopping, and afterward more and more accord-
ing to his wisdom and goodnesse, giveth all that is
prayed for in the Service thereof.

2. Cannot a Priest or Pastour reading the Service
of Confirmation, and laying his hand upon the head
of every child, performe the Confirmation?

4. In no wise; for it is ^{only} proper to the order of
Bishops,

* Priests can-
not minister
Confirmations.

Bishops, and is therefore called *a Bishopping*. It is recorded in the Acts of the Apostles, that though Philip did convert unto the faith people of Samaria, and did baptize them, yet it was by the Apostles ^y laying on of their hands, that they received the holy Ghost. The giving of the holy Ghost is by G O D disposed unto the Apostolicall or Episcopall order. The keyes of the Kingdome of heaven are committed by G O D into the hands of the Clergie: and as to Absolve is the worke of the Priesthood, so to confirme is the worke of the High-priesthood. A lay person hath not spirituall power to performe the Absolving of a penitent sinner, but he that is in the ² priesthood: so to *Confirme*, to cause such a measure of the holy Ghost to descend upon a baptized partie, a Priest hath not enough spirituall power, but a ** Bishop ** only. A Priest cannot make a Priest or Deacon, but a Bishop can, according as it is prescribed in the booke of the Ordering of the Ministry. The reason is, The Almighty G O D in all his workes hath set and keepeth a constant course, as well here on earth, as in heaven. The Moone hath not that power, which the Sunne hath; neither is there the like influence from all the starres; but from some is more, from some is lesse. God worketh with what is done according to his Ordinance, but not otherwise. It is so in civill administrations: for if any put the Kings Majesties Seale unto a writing, who have not from His Highnesse authority thereunto, is it of any validity or force, when it commeth to be considered?

Q. It hath beene afore treated sundry times concerning Bishops, now adde in a word, what is an Arch-Bishop?

A. Even as among many naturall Fathers consid-

y Act. 8. 14. 17.

2 Mat. 16. 19.

Joh. 20. 22. 23.

a Acts 19. 6.

* As every one in temporall power can effect what the Kings Majesty with the law of the kingdome enableth him unto, so every one in spiritual order can effect that as God enableth him unto, and which ability his word hath signified to be annexed and appropriated unto such an order in the holy ministry.

* An Archbishop is a father in God highest grown up into Christ in all things.

See Eph. 4. 15.

b That is, hath the amplest measure in grace. See Eph.

4. 7.

c Therefore there was a disparity among the Apostles, some were chiefe than others, See cap. 37. and 2. Cor. 12. 11.

d Gal. 2. 9.

e Gal. 2. 7.

f Namely the Archiepiscopall.

g Acts 15. 7. 12.

13. 28.

rod together, one of them is the eldest in nature: So among * Fathers in God considered together one is the^b eldest in grace: for which cause the word *grace* is used unto an Archbishop. The holy Scripture delivereth, that among CHRIST'S Apostles some were chiefe or *Arch.* Saint *Paul* saith, Hee was not a whit behind the very^c chiefe^t Apostles. He signifieth that *James*, *Peter*, and *Iohn* were^d pillars. And when as *Peter* had the oversight of the Circumcision (the people circumcised) and *Paul* of the Gentiles (the uncircumcised,) were not these two Apostles in degree: ^e above other Apostles? Saint *Paul* saith, When *James*, *Cephas*, and *Iohn*, who seemed to be pillars, perceived the grace that was given unto mee, they gave to me and *Barnabas* the right hands of fellowship. And Saint *Paul* thereby signifieth that he was endued with such a measure of grace, as are the fathers of the^f oldest age in Christ. It is not expedient to expresse, in this Catechetical treatise the most high understanding in the great mystery of godlinesse, which is in those of the said spiritual age or degree. We reade, that in the first Christian councill mentioned in the Acts of the Apostles, they which among the Apostles were the pillars, determined of matters, whereabout difference was: and they could say, & *It seemed good to the holy Ghost, and to us, &c.* And whereas among all in the Clergie they are the neerest unto GOD, and doe comprehend the universall matters pertaining unto Christian religion, in so much as if a Bishop chance to be in doubt about the meaning of the Church concerning the use of a matter in the Liturgie, he is (as it is written in the Communion booke) to send for resolution thereof unto the Archbishop: it is therefore the duty of all in the Clergie for
to

to remember what the holy Ghost hath commanded,

¹ *Ye younger, submit your selves unto the Elder.* And b 1. Pet. 5. 5.

where the inferiour duely submitteth unto the superiour, there is ⁱ order observed, there is ^k unity, there i 1. Cor. 14. 40.
Col. 2. 5.

the Lord commandeth the blessing, even life for evermore, that is ^l Jerusalem, the name of that city is, ^m *The Lord is there.* k Psal. 133. 1. 3.
l Psal. 122. 3.
m Ezech. 48. 35

But where the younger account themselves to have more, or as much understanding in matters of religion, as have the Elder, and so will not submit unto their judgements, but follow the imagination of their owne minds; there is ⁿ confusion wrought, n James 3. 14.
15. 16. there is division, there is Gods cursing, darknesse in the understanding, and disorderlinesse in the conversation, that is *Babylon*, and it is the ill spirit which ^o worketh o Eph. 1. 2. in all persons of disobedience.

2. Whereas after that one hath duely fed of the milke of the word, hee is to eate of meat stronger and stronger, and from exercising in the Catechisme for to proceed unto meditating in the rest of the Divine Service; and also to reade the word of G O D, the which in very many places is hard to be understood, recite therefore out of some godly and learned Writer, what counsell is delivered for to be observed unto the attaining more and more of the mind and meaning of G O D in the holy Scriptures.

A. A certaine most godly and most learned ^p Writer hath afore his renowned translation of the holy Bible into Latine, in the fourth edition thereof, thus declared, what is the one onely way to understand the holy Scriptures, saying, *Even as a man consisteth of a body and a soule, as that the body is the dwelling place of the soule: so the holy Scriptures consist of the letter and the spirit, as that the letter is as it were an abiding place* p Namely Sebastian Castellio of whose worth see what is delivered in Riders Dictionary printed anno 1633.
This his declaration agreeth with the doctrine of the homilies called an exhortation and an instruction.

of:

92. Tim. 3. 15.
16. 17.

1 Jcr. 10. 14.

1. Cor. 2. 11.

2. Mat. 11. 27.

4. Mat. 11. 25.

10. Heb. 11. 6.

1. Ioh. 8. 12. and

12. 36.

12. Mat. 11. 29.

7. Mat. 16. 14.

1. Cor. 3. 18.

1. Ioh. 5. 7.

2. Ioh. 7. 17.

of the spirit. And even as beasts can see the body of man, and hear his voice, but cannot understand cleerly his mind or speech, because they are not endued with the same soule, with whose eyes they can be able so to perceive: likewise of the holy Scriptures (which are come forth for to instruct and edify true man) the ungodly can see the letter and heare the words, but what is the spirit of the letter, and whitherto the minde of God tendeth, they onely doe understand, which are endued with the same spirit. The ungodly indeed doe no more perceive that spirit, then beasts doe the speech of men, of whom only a few voices they doe understand, and them also scarce, as namely, cryings out, rebukings, encouragings, threatnings. So the ungodly doe see in the holy Scriptures what is told, what is commanded or forbidden: but they have not the spirit, and as it were the marrow of the letter. For even as the affaires of man the spirit of man onely knoweth: so the things of God none knoweth but the spirit of God, and he whom that spirit teacheth. But that spirit teacheth none but the apt to learne: that is, those which by faith come unto CHRIST our righteousnesse, being humble, lowly, and ready, leaving the judgement of the flesh and their owne will, to obey the will of God. These things may be declared plainly by many oracles and examples, out of which I will produce some, that I may shew, that sinne and mans wisdom and the love of ones selfe, is the cause that men doe not understand Gods matters: and that by how much every one doth the further depart from these things, by so much is he the more understanding in the things of God. Now the first and greatest oracle is, that Adam afore he sinned, had the knowledge

ledge of G O D, and of divine things; so that hee gave names unto beasts, unto every one according to his nature, and hee presently knew the beginning of his wife, made of his rib he asleepe, and ^a prophesied concerning her. The same after he sinned and followed the judgement and minde of the flesh, fell into so great ignorance, that he would ^b hide himselfe among the trees from the sight of God : which indeed was a very great blindness, that he would hide from the eyes of God seeing all things. And what came to passe in *Adam*, the same also was done in his posterity afterwards, that if any were beleiving and obeying of God, those God chose and manifested his will unto them, but not to others. For an example is *Enoch*, who, where as he ^c lived according to the wil of God, was taken up unto G O D ; and *Noah*, being the most ^d righteous of his time, God shewed unto him his purpose concerning the ^e flood, a matter indeed of very great moment: which same thing also he did in *Abraham*, that he would shew unto him his will concerning Sodome and Gomorra, of which matter God himselfe delivereth this reason, ^f saying, Shall I hide from *Abraham* the thing which I will doe? seeing that *Abraham* shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, that they keepe the way of the Lord, to doe justice and judgement, that the Lord may bring upon *Abraham*, that which hee hath spoken of him. The same did *David* write, ^g What man is he that feareth the Lord? him will he teach in the way that hee shall chuse : his soule shall dwell at ease, and his seed shall inherit the land. The secret of the Lord is with them that feare him : and he will shew them his cove-

a Gen. 2. 23. 24.

b Gen. 3. 8.

Ier. 23. 24.

Heb. 4. 13.

Psal. 139. 7.

c Gen. 5. 22.

d Gen. 6. 9.

e Gen. 6. 13.

17. 18.

f Gen. 18. 17.

18. 19.

g Psal. 25. 9.

12. 13. 14.

h Psal. 119. 97.
98. 99. 100. 101

i Prov. 1. 7.

k Wisd. 1. 4. 5.

l Eccles. 1. 16.
17. 18. 20.

m and 3. 19.

n and 43. 33.

o Isa. 8. 16.

p Isa. 39. 10. 11.

nant. Againe saith *David*, ^h O how I love thy law; it is my meditation, all the day. Thou through thy commandements hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation, I understand more than the ancients, because I keepe thy precepts. I have refrained my feet from every evill way, that I might keepe thy word. *Solomon* saith, ⁱ The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction. Againe saith *Solomon*, ^k Into a malicious soule wisdom shall not enter, nor dwell in the body, that is subject unto sinne. For the holy spirit of discipline will flie deceit, and remove from thoughts which are without understanding; and will not abide when unrighteousnesse commeth in. And *Iesus* the son of *Sirach* saith, ^l The feare of the Lord is the fulnesse of wisdom, and filleth men with her fruits. Shee filleth all their house with things desireable, and the garners with her increase. The feare of the Lord is a Crowne of wisdom, making peace and perfect health to flourish; both which are the gifts of *G O D*; and it enlargeth their rejoycing that love him. The root of wisdom is to feare the Lord, and the branches thereof are long life. Again he saith, ^m Many are in high place and of renowne: but mysteries are revealed unto the meeke. The Lord hath made all things, and to the ⁿ godly he hath given wisdom. *G O D* by *Isaiah* saith, Binde up the testimony, ^o seale the law among my disciples. And after that the Propheer had inveighed against the wickednesse of the Israelites, which was the cause that they could not understand divine doctrine, thus he saith, ^p For the Lord hath poured upon you the spirit of deepe sleepe, and hath closed your eyes;

eyes: the prophets and your rulers, the seers hath hee covered. And the vision of all is become unto you as the words of a booke that is sealed, which men deliver to one that is learned, saying, Reade this, I pray thee: and he saith, I cannot, for it is sealed. G O D also having described unto *Ezechiel* his holy temple (wherein the mysteries of the Christian Religion are shadowed out) saith thus unto the Prophet, ⁹ Thou sonne of man shew the house to the house of Israel, &c. In *Daniel* it is said, ¹ Many shall be purified and made white, and tryed: but the wicked will doe wickedly: and none of the wicked shall understand: but the wise shall understand. In *Hosea* it is said, ¹ Who is wise, and he shall understand these things? Prudent, and he shall know them? Likewise in the new Testament the same things are delivered. CHRIST spake to them that were ² without only in parables, that is, figuratively, and in covered words: but to his owne disciples, that is, to beleevvers, to the endued with ³ charity, to the obedient, and to such as followed him he ⁴ expounded all things afterward apart. *Paul* himselfe finisheth the whole matter in few words, saying, ⁵ G O D hath revealed the secrets (or mysteries) unto us by his spirit: for the spirit searcheth all things, yea the deepe things of God. But the naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spirituallly discerned. But he that is spirituall, judgeth (or discerneth) all things. Out of these and many other places it appeareth, that the minde of God, and the secret counsailes lying hid in the holy Scriptures are knowne to the faithfull onely, to the godly and religious, and to the endued with the spirit of God. For God is a King which manifesteth his coun-

⁷ Ezech. 40. 4.
and 43. 10. 11.

⁸ Dan. 12. 10.

⁹ Hof. 14. 9.

¹ Mar. 4. 11.

² Gal. 5. 6.
³ 1 Cor. 13. 1. 2. 3.
⁴ Mar. 4. 34.

⁵ 1. Cor. 2. 10.
14. 15.

failes to none but to his faithfull friends, as we see the Kings of this world themselves to doe. Therefore one may observe from the beginning of the world, that none except the godly have bin admitted into the counsell of God. Afore there was mentioned *Enoch, Noah, Abraham*: the same may one say concerning *Isaac, Iacob, Ioseph, Moses, Ioshua, Samuel, David*, and the other Prophets and Apostles servants of Christ, to whom whether they were learned or ¹ unlearned, God made manifest his will, and ² opened their mind for to understand the Scriptures. But the ungodly, and such as ³ rely on their owne judgement, although they understood all ^b learning, never understood the spirit of the Scriptures, but rather persecuted it, as *Steven* did upbraide unto them, saying: Yee stiffe-necked and uncircumcised in heart and eares, yee doe alwayes ^c resist the holy Ghost; as your Fathers did, so doe yee. And if so be that the ungodly have at any time prophesied, or have spoken concerning divine and spirituall things, as did, *Balaam, Saul, Caiphas*, the Scribes and Pharisees, yet they truly understood not the mind and spirit of God, but so spake of things unknowne unto themselves; as if a French man hearing a Dutch man enditing words unto him, should speake in Dutch those matters which himselfe understands not. CHRIST seemeth to declare this, where he saith: ^d The Scribes and Pharisees sit in *Moses* seate: what things they say, doe yee: for they say, and doe not. And concerning the same he saith elsewhere: ^e Let them alone they are blinde and leaders of the blinde; and hee biddeth his people beware of their ^f leaven. As if hee had said this: In that they teach *Moses*-his Laws, ye are to obey them: but in that they see not, but reject the minde and spirit of those commandements,

y Acts 4. 13.

1. Cor. 1. 26. 27.

28.

z Luke 24. 45.

a Prov. 2. 5. 7.

b Ioh. 7. 48. 49.

Acts 17. 18.

1. Cor. 2. 6. 7. 8.

c Acts 7. 51.

d Mat. 23. 2. 3.

e Mat. 23. 14.

f Mt. 23. 6.

mandements, which is uttered by me, they are blind. For examples sake: *Moses* wrote: Honour thy Father and thy Mother: this while they teach, they are to be obeyed. But when as they with their sophistries doe deprave the same precept, and by their false and covetous interpretation, draw away ^g children from the true honouring of their parents, they are blinde and doe ^h corrupt the commandement of God. The same while they teach, that ceremonies and sacrifices are to be observed according to *Moses* Law, are to be followed: but while they reject me, who shew the mind and spirit of those ceremonies and sacrifices, and being puffed up with a vaine (or unprofitable) knowledge of the letter doe too stiffely (or subbornely) hold to it, they refuse the truth and sense of the letter, and the will of God, and doe not ⁱ truly understand the Law. For if they did understand, certainly they would not reject **C H A R I S T**, which is the ^k end of the Law. Neither truly only doe not the ungodly understand the spirit of God, but also if there be any one to whom there is given some knowledge of him, hee unlesse hee endeavour diligently that hee may grow therein, loseth that very knowledge, which he had: which very matter the Lord declareth, whiles he biddeth that the talent be taken away from him, which put it not to increase, and be given to him which hath ten. For to him which hath, it shall be given, and from him which hath not, even that very same which hee hath shall be ^l taken away. The which we see came to passe unto *Saul*, who having the spirit of God, was ^m for his disobedience deprived of it, & became thereby seaven times ⁿ worse, than ever he had bin afore. Which things seeing they are so, all which would apply their minds to the study of the holy Scriptures,

g Mar. 15. 5.

h Zeph. 3. 4.

i Cor. 13. 17.

j 1. Tim. 1. 7.

k Rom. 10. 13.

l

m Mar. 15. 25. 27.

n 28. 29. 30.

o 1. Sam. 18. 6.

p 7. 10.

q And 16. 14.

r and 15. 26. and

28. 15. 16. 17.

s 18.

o Luke 24. 25.
Ioh. 5. 46. 47.

p Ioh. 7. 17.

q 2. Cor. 5. 17.
r Col. 1. 13.
s Rom. 6. 18. 22.
t Acts 15. 9.

u 1. Cor. 6. 11.
v Eph. 5. 8.

x Rom. 10. 12.
and 2. 11.

y 2. Thes. 13.
Rom. 1. 17.
Prov. 4. 18.
z 1. Pet. 2. 9.

and to the knowing of Gods will, are to be exhorted, that they doe it in what way and in what manner it ought to bee done. First that they^o beleeeve those things to bee true, which are written there: For unlesse they will beleeeve, they shall not understand, but will account the holy Scriptures to be prophane. Then afterward (which also is the fruit of beleefe) that they subject their will to^p Gods will, ready to doe whatsoever God hath commanded, whether it bee sweet or bitter, whether light or heavie, whether easie or hard. For that is the nature of faith (by which we must bee saved, and without which we cannot please God) that not only it doth justifie a man, and procure to him pardon of sinnes through **C H R I S T**; but also by causing to him a new^q spirit, doth^r deliver him from the power of the devill, and set him at^s liberty for the service of God. Faith^t purifieth the heart, and maketh a man of unjust to be just, of disobedient obedient, of carnall spirituall, of earthly heavenly, of ungodly^u godly: to be short, of an old man and sonne of darkness, it maketh a new creature and a son of^v light, who casting away the works of darknesse putteth on the armour of light, & bringeth forth fruit unto righteousness, as afore he brought forth fruit unto unrighteousnesse. If then any one endued with this faith, mind and will, will come to the study of the holy Scriptures, whether he be learned or unlearned, whether poore or rich, whether male or female, (for God hath no^x respect of persons) he shall truly understand them, and read them with fruit, and from thence shall become daily^y better, and shall^z wonder that there lie hid those treasures of heavenly wisdom, which afore he never thought of. But if any one will obey his own will, and retaine humane, that is, foolish wisdom, and

not

not forsake his vices and sins, but only either beleeve or performe, as much as shall like his lust and flesh, he being blinded through his owne corrupt will, shall not see the ^a spirit of the holy Scriptures, and not following them, but drawing & ^b wresting them according to this owne pleasure, and from thence every where seeking about for defences, and ^c coverings, and protections for his sins, shall attain no other thing, than a ^d vaine knowledge of the letter, wherewith he being puffed up, will become daily by how much the more skilfull, by so much the more ^e desperately naught, as is the Dutch proverbe. This we see came to passe unto the Scribes and Pharisees, who although they professed the holy Scriptures, and were daily conversant in the study and reading of them, yet because they would not ^f forsake their own understanding, vices and will, they erred so farre from the minde and spirit of them, that they crucified CHRIST the true and divine expounder of them: and this very same thing will come to passe unto all so affected and so disposed as they were. Wherefore goe to now, O ye all which take those holy bookes into your hands, & cast away prophane minds: beleeve God: forsake your owne will, and give over your selves, with a lowly, pliant, obedient, and altogether ^g childlike, that is, a teachable mind, so to be informed of God, as ^h a child doth to his teacher: and with the same mind ⁱ pray unto God continually: & ^j leave not off, afore ye have obtained your desires: For whosoever seeketh, ^k findeth; and he which asketh, obtaineth; and to him that knocketh, it is opened. By this one only way ye shall understand the will of GOD, and living according to it, and forsaking your owne will, and ^l fighting against your owne selves, through faith in JESUS CHRIST the Saviour:

^a Ioh. 3. 3.^{1.} Cor. 2. 14.^b 2. Pet. 3. 16.^c Gen. 3. 7.^{1sa.} 30. 1.^d Matt. 13. 14.^e 2 Tim. 3. 13.^f 1. Cor. 3. 18.^{1sa.} 55. 7.^g Ezech. 18. 31.^h Mat. 18. 3.^{PL} 131. 2.ⁱ 1. Pet. 2. 2.^k PL 25. 4. 5.^l 1. Thes. 5. 16.^{1sa.} 62. 7.^m Matt. 7. 7. 8.ⁿ Luke 14. 26.^{Col.} 3. 5.^{Prov.} 16. 32.

Saviour of the world, at length ye shall attaine unto everlasting life.

2. May not any one attaine the understanding of the holy Scriptures, by considering the context, and by comparing place with place, &c. without entring into such a devoutnesse of mind and life, as *Castellio* hath prescribed?

4. The comparing of one scripture with another, &c. is profitable unto the more full perceiving of the deliverie of many points or matters; but there was never as yet any one, that could apprehend the great mysterie of godlinesse, nor ever can any one possibly perceive the same by any endeavour whatsoever, unlesse he duely attend unto the interpretation delivered by the holy Fathers of the Church, and strive to doe the whole will of God, and so become^e enlightened by his holy Spirit. The unexpressable diversitie and contrariety of understanding of Gods matters, whereinto all they in these latter times have fallen, and continually doe fall, which submit not unto the guidance of the holy Fathers of the Church, but follow the imagination of their own minds, is a most manifest proof of the utter impossibility of knowing aright so much as the principles of Gods word, without having help of such as are the guides in the Apostolicall Church, and without entring into such an uprightnesse of heart and conyerlation, as is afore declared requisite to be sought after.

F I N I S.

Glory be to God in the highest, and all due honour be ascribed unto his Church on earth. Amen.

* See all ch. 48.
of the Chri-
stian Divinity.



